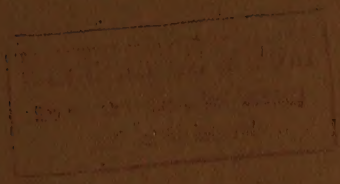
The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ Is Civil Governor among the Nations



Sweet Jesus, the Saviour
Lord Christ, the King!

If we will not recognize the King,
the Saviour may not recognize us.

Vol. LIX. JANUARY, 1925 No. 1

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

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For Christ and Country

At the close of his address at the Annual Convention of The National Reform Association, December 2, 1924, Rev. James S. McGaw, General Secretary, presented the following proposed program of action:

"The presentation to the American people and the urging upon the Government, of the Christian amendment to the Federal Constitution.

"The unification of the Protestant forces in the United States to protect the Christian ideals.

"Campaigns to maintain Bible reading in the public schools and the observance of the holy Sabbath day in states which have satisfactory laws, and campaigns to procure such laws where they do not already exist.

"A wider circulation of the pamphlets, magazines and books of the Association, including the republication of the 'Manual of National Reform', written by Dr. MacAllister and revised by Dr. T. H. Acheson, and the publication of the new book written by Dr. R. C. Wylie, 'The Moral Theory of the State'.

"Work for uniform marriage and divorce law.

"Work for the constitutional amendment forbidding the practice of polygamy.

"A campaign for world peace upon the principles of the Prince of Peace.

"A consolidation of reform agencies and a closer relation with the churches."

The program was enthusiastically adopted. All friends of National Reform are urged to enlist themselves in the mighty purposes which are so clearly stated in the plan of action.

THE CHRISTIAN STATESMAN

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The National Reform Outlook for 1925

By Richard Cameron Wylie

As The National Reform Association enters upon its sixty-second year of active and aggressive work for the Christianizing of our Nation and Government, it would be well for us to study the conditions that prevail in the field we seek to cultivate, and to take an inventory of our resources and assets.

Since in all such enterprises there must be a physical basis upon which we may rest for financial support, a beginning may well be made by taking a view of existing industrial conditions. The fluctuations that have characterized the business world during and since the war, still continue to a considerable degree; but the outlook for steady and more uniform material progress is more hopeful than it has been for a number of years. Since the Divine Ruler whose cause we seek to serve has most graciously moved upon the hearts of His people during these past years, to contribute quite liberally for the support of this cause, there is no reason to doubt that He will bless us still more abundantly in the coming year. As King of all the earth, all its material resources are His, and He will surely exercise His Kingly power by commanding all the material support His cause may need. The material outlook therefore is encouraging.

In the political world there is nothing that need arouse any feelings of doubt or discouragement. The excitement connected with the political campaign has entirely subsided. We have no special fault to find with the results. This does not mean that in every instance the right men have been chosen. But it does mean that the conditions that now prevail in the political world are as favorable for our cause as can reasonably be expected, while the Constitution remains as it is. President Coolidge is a professing Christian, is evidently sincere in his profession, and will surely aim to administer the Government, as far as possible, in harmony with Christian principles. His message presented to Congress on its reassembling, contains a number of recommendations which are directly involved in the Christian Amendment. Among these are his utterances concerning peace measures, the outlawing of war, international law, the international court, and the disarmament conference. Many of the discussions on The National Reform platform and in the columns of The Christian Statesman, will deal with these and kindred topics. It is very fortunate, and it is certainly providential, that the Government itself is now dealing with some of the same problems that must be settled finally on the Christian basis advocated by The National Reform Association.

The evidence at hand seems to indicate that now, or at least in the near future, the Christian Amendment might be introduced into Congress with the prospect of securing nation-wide interest in the principles it embodies. Some years ago, during the sessions of a National Reform Convention held in the city of Washington, Judge Strong, one of the Associate Judges on the Supreme Bench, was interviewed as to the advisability of seeking to have the Amendment introduced at that time. He gave his advice against it because of the character of the Congress then in session. Judge Strong was for a number of years the President of The National

Reform Association, and he never lost interest in its work. Judging from what we know of the character of the sixty-ninth Congress, which will convene in December 1925, we should begin to get ready now to have the Amendment introduced at the very beginning of the first session of that Congress. A most illuminating and encouraging campaign can be made during the intervening months, whereby millions of American citizens may be lined up in favor of the Amendment.

The most encouraging feature in the entire situation is the favorable attitude of the churches. No church, so far as we know, is opposed to The National Reform movement. Many of the supreme judicatories of the evangelical churches have, at different times, passed resolutions favorable to the adoption of the Christian Amendment. While many individuals representing all these denominations have most heartily co-operated with this movement, the denominations—as such—have not hitherto joined in the work in an aggressive manner. The truth is that, until very recent years, churches as bodies have not joined any moral reform movement. The theory that churches exist for the sole purpose of saving souls, has held them back from such activities. But a change has come over the most of these denominations, and, with very few exceptions, they now hold that the Church must have a social program that will link up the entire ecclesiastical body with movements for moral reform in national life.

The National Reform Association made provision a year ago, for securing the active co-operation of the churches in advocating the Christian Amendment, and an efficient committee was formed to carry this provision into effect. In the year upon which we are now entering, it is the purpose of the Association to push this part of its program with vigor.

Another feature that claims attention is the indisputable character of the principles embodied in the Christian Amendment. Pronounced opposition is now confined almost exclusively to the rank of agnostics and infidels. Here and there a feeble voice, claiming to be Christian, is raised in opposition, but there is practical unanimity among Christians that Jesus Christ is our reigning King. Surely there has been great progress during the sixty-one years of the existence of this Association. Many of us can well remember the time when the entire National Reform program, and especially the proposal to secure a national acknowledgment of Jesus Christ as the Ruler of nations, was vigorously opposed because it was maintained that His kingdom is confined to the Church. It is now quite generally agreed among Christians that the Church, instead of being the whole Kingdom, is the force for establishing the Kingdom, the army of the Lord for the subjugation of men and nations under the scepter of Jesus. This change in the minds of Christian people promises well for the progress of the cause of National Reform. It has prepared the way for that part of our work which contemplates the enrollment of entire denominations in support of this cause.

In bringing this discussion to a close, it should be stated that The National Reform Association has no competitors in the field which it occupies. The superficial observer may think that there are other organizations striving for the same ends that are sought by this Association. But a closer observation will make it clear that this is not the case. It is true that others are striving for the accomplishment of certain minor reforms, such as the better observance of the Sabbath, the reform of our marriage and divorce laws, the use of the Bible in the public schools. We and they work together in behalf

of all such righteous movements. The term "minor" is here employed in no invidious sense. These practical reforms are of vast importance, and there is no intention on the part of the writer to minimize that importance. They are minor only because they are usually sought through legislation, while the major reform for which The National Reform Association contends, must be brought about by so amending the Constitution as to acknowledge the Rulership of Jesus Christ over the nation. This is the major reform, because it aims both to amend the Constitution and to Christianize that instrument.

Nevertheless hints are sometimes thrown out that, since there are other organizations seeking to promote Christian citizenship, the better observance of the Sabbath, and other important Christian ends, there is no field left for The National Reform Association. To remove this impression, which is certainly the result of a very superficial investigation, certain facts should be considered. The first is, that this Association is older than any of those organizations which some think are now covering the whole field of reform. If they are occupying the same territory as this Association occupies, why did they ever come into existence as separate organizations? Why did not the people who formed them join the ranks of the older organization instead of framing a new one? The very fact that these new societies were formed, is an admission that they do not cover the same ground, unless they are open to the charge of needlessly dividing the forces of reform.

The second fact to be considered is that none of these newer organizations is striving to secure a national acknowledgment of the Rulership of Jesus Christ. They seem to consider such an acknowledgment to be of minor importance, while we view it as of supreme importance, and believe that, without it, no minor or practical reform can be completely and permanently established.

The third fact to be noticed is suggested by this last statement. All these practical reforms which other organizations advocate, are Christian in their nature, and spring out of Christian principles. They can be secured only under the Rulership of Jesus Christ. They can not be properly advocated, except on the basis of His active exercise of authority. The National Reform Association advocates all these practical reforms, largely for the purpose of proving, illustrating and enforcing the need of the Christian Amendment. Without it, they would have no solid foundation.

To all reform movements that are striving to elevate humanity, Christianize society, and advance the cause of righteousness in the realm of social, industrial, and political life, we extend the right hand of Christian fellowship. Our breasts are not disturbed by any feelings of jealousy. However the social gospel may be preached by others, whether through envy, or strife or good will, we rejoice, and will continue to rejoice. But we urge upon those who are working through other organizations, to have respect for the prior claims, the loftier aims, and the more thorough methods of The National Reform Association.

In anticipation of the hearty cooperation of the great body of Christian citizens during the coming year; in view of the fact that the signs of progress are exceedingly auspicious; and with firm reliance upon our reigning King who is always true to His promises, we set our faces steadfastly toward the goal set before us, and strive for the crown rights of Jesus Christ. And we repeat the prayer of the persecuted remnant in Scotland, "Let King Jesus reign, and let all His enemies be scattered."

Notes by the Way

Prayer lifts the work and uplifts the worker.

No man is kind to himself who is not kind to others.

Has the League conscience been stupefied by the trade in narcotics?

Japan seems to be afraid that she is going to make herself go to war.

As sober happiness comes in at the door, "drunken joy" flies out of the window.

With another year in Philadelphia, General Butler will make all but the Quakers quake.

Wilson asked us for participation in a Peace League; and we give him a pilgrimage to his tomb.

Dublin contemplates a dry St. Patrick's Day; and even the paving stones heave a sigh of relief.

Teaching and preaching are their own reward. Luckily for the otherwise unpaid teacher and preacher.

Chancellor Jordan had forgotten his own peace plan. And the rest of the world flattered him by imitation.

Business is going along on balloon tires. Let us hope that the car will not run into a package of pessimistic tacks.

There are millions of American women who are just as grand and just as duchess as that Alexandra Feodorovna, before whom the 400 (who are not as grand) have been bending the rickety knee.

Prince Albert Edward is a member of an American printers' union. He ought to carry the stick when he horseBacks.

George W. Wickersham may be a prophet without honor here, but the Council of the League takes him for a lawgiver.

The venomed serpent was endowed with a hiss as her only utterance. So envenomed gossip is always told in a whisper.

These bathing beach revues, showing in all the small towns, are intended to lure the youth not to sea-sands but to quick-sands.

Arsenic is found in 99 per cent of bootleg whisky. And in the other one per cent, you can get your ration of prussic acid.

It is good to give your millions when you are dying and can't take them with you. It is better to give while you are living.

Sinking battleships while building cruisers, looks to a plain man like giving away tweedledum and paying hard cash for tweedledee.

It is all right to load the responsibility for a raise of postal rates onto the poor letter carrier. He's used to carrying everything.

Lenine dead, Trotsky banished; starvation of children, secret execution by the Cheka, military preparation to assassinate the peace of the world—all these remain to remind us that Russia still has the "blessed republic of the workers."

Patience is a blessed thing in human character; it is not fair that the postal clerks and carriers should be forced to enjoy a monopoly of it.

And when Chancellor Winston Churchill twists the British lion's tail, it must be remembered that he is half American by blood.

Ludendorff was licked in the German elections. As a general he was a poor politician; and as a politician he is a decayed military leader.

San Francisco longshoremen have traded off 800 kegs of beer a day for 6,000 quarts of milk. The breweries give up and the cows give down.

While millions of children in the Old World are starving for bread of wheat, millions of children in our public schools are starving for bread of life.

Soldiers of fortune who won't enlist in the army, because "there ain't no chance of getting into a war," ought to grab the job of carrying pay-rolls.

The great powers become too heated at Geneva when they discuss disarmament. Nothing left but to come to Washington and keep cool with our Calvin.

Denmark will fine and imprison the traffic law violator, according to his income and his social standing. In America that would mean bursting public treasuries, and the broad stripe in clothes instead of the pin stripe.

Scornful indignation rises in the male breast when a man reads that women are buying transformations to cover their bobbed hair; but it subsides when he views a picture of the Father of his country, wearing a horse hair wig.

English murderers and English lawyers are, together, a helpless old fogy band. Our murderers and our lawyers together, can beat them 1400 to 1.

If we had haggled as long about the loans, as the European diplomats are haggling about repayment, the kaiser might have dictated that Peace of Versailles.

Red tape at Washington enables Congress to find out that a Commission project is being prepared, five months after the project has been finally abandoned.

Table d'hote dinners, at $1.25, and regular trains are good enough for Calvin. And the fellow who wants to pad an expense account or stuff an appropriation gets a sledge hammer hint that Yankee common sense is on the job.

STORY OF THE MONTH

"I am the Day—the holy Sabbath Day.

"Out of a plenteous week of seven days, He—the Giver of All—has reserved me for His own.

"The other days are also His; but He lends them to His children for their labor.

"I am for sanctity, for worship, for communion, for sacred joy. I am set apart from all the rest, as the time in which the spirit and the body shall renew.

"And how am I used by many of His children?

"I am turned to a madness of pleasure seeking. My morning is a wild impatience. My noonday is a feverish speed. My evening is a hopeless weariness.

"I am stolen from God and given to satan."

Jabez Says

Pity the poor American boy who does not have a chance! Born in a lowly home; driven to toil in his teens before he can have acquired any education in the schools; heavily burdened with the task of bread earning; taking upon himself family cares—without reward of comfort and without hope of progress—pity him!

Here is one of him.

John L. Walsh has just been elevated to the supreme bench in the first judicial district of New York, at a salary of $17,500 a year.

And John L. Walsh was born in a lowly home in Manhattan, forty-four years ago. He attended the public schools and then found employment as a laborer in the gas and water supply department of the city. While earning his living by day work, he attended night law courses in New York University and graduated when he was twenty-five years of age. From that time on, his ascent has been rapid.

Pity the poor American boy who does not have a chance in life!

That long and dangerous plan to appoint the Vice-President an understudy of the President, by having him at Cabinet meetings and making him intermediary between the White House and the Senate chamber, got caught between Scylla and Charybdis—crushed by the one and sunk in the other.

President Harding invited Coolidge to sit with the Cabinet; Coolidge accepted; said nothing, except "Good Morning;" returned to the Senate and said less.

President Coolidge has invited Vice-President-elect Dawes to sit in Cabinet meetings; and Dawes declines. If he were there, he would take pyrotechnic part in the confabs; and when he got back to the Senate he would tell all that needed telling. But he refuses to attend.

So there you are. The man who would go, wouldn't talk. And the man who would talk, won't go. The wreck of the plan leaves us right where we belong. The Vice-President is not a part of the presidential council.

George F. Baker, banker and philanthropist, is called the first citizen of New York by some of the wise leaders of that great city.

He is eighty-five years old; and at a dinner which was given in his honor, he made the first speech of his life, in December last.

The essence of his address was that "integrity is better than wealth."

Therein is a practical gospel to all our ambitious people in this country—young and old.

After enjoying all the opportunities and achieving all the distinctions which can come to a man in successful business and social life; after attaining to the rare dignity of being called the most distinguished citizen of his community; Mr. Baker in his first and possibly his last public address, tells that "integrity is better than wealth."

What are we choosing in the United States?

Do we see the mass of our people rising early in the morning and struggling through the long hours of the day until late at night to find integrity? Unhappily, no.

Most of them are in a wild pursuit of the thing which George F. Baker says is of the lesser importance. Integrity all of them might have; wealth only a few of them can attain. And millions are throwing away the greater value and the certainty for the uncer-

tain, and the always disappointing search for the less valuable.

Dion O'Banion, gang leader, bootlegger, wholesale assassin, and florist—the ruler in Chicago's underworld—was shot dead by some of his rivals in his various lines of business.

His carcass was placed in a coffin which cost ten thousand dollars, and the coffin rested on a marble slab bearing the inscription "Suffer little children to come unto me."

Because of O'Banion, many little children had been made to suffer; and he and his kind will stand under their accusing eyes in the great day.

Most of the kings I have ever seen have been to me rather comical and usually grotesque figures.

They are really funny. From the emperor of China, whom I saw a generation ago, riding in his yellow sedan chair, carried by coolies on a pathway of yellow silk; to that dear, delightful, modest little gentleman, George of England, overburdened with titles and underburdened with responsibilities—all, all have been funny.

Twenty-five years ago, when I used to watch the kaiser, in Berlin, at Potsdam and elsewhere, I could not think of any other character than Bombastes Furioso. But his place of power enabled him to maintain his pretense seriously. Now he has fallen from his throne, but he still bombasts.

What do you think he is up to now? He is demanding millions of dollars from the German government, as compensation for the pictures and objects of art in the national museums, which he claimed belonged to him.

And his cheekiest claim of all is the demand for the art treasures which were plundered from the cathedral of Ghent by his armies. Some of the pictures stolen by the Germans have been returned to Antwerp, and Wilhelm wants to be paid for these.

Kings are funny, and the funniest thing about them is that they take themselves so seriously.

Judge Benedict of the supreme court of New York, in denying a plea for the annulment of a trial marriage, says that unless the trend of these days shall be checked it will result in national ruin.

His words of rebuke were called forth by his examination of the horrible record which shows that it is as easy to obtain an annulment of marriage in Brooklyn, as to obtain a divorce in Reno. Every flimsy excuse which venal attorneys can devise, is brought before the court if one or both the parties to a marriage can be induced to seek annulment. It is a cheap and easy way of defeating the strict law of the State of New York, which allows only one ground for divorce. In the case which was brought before Judge Benedict, the only ground upon which annulment was demanded was that the husband had promised to have two marriage services performed, one civil and one religious; and after living for a time under the first ceremony, which was absolutely legal, the husband declined to go to the trouble and expense of a second ceremony. Therefore the wife, having become wearied of her mate and being induced by a pettifogger to institute proceedings, brought suit for annulment.

The machinery of the judiciary of New York was employed at public expense, to listen through many days, to the ridiculous and infamous demands of the plaintiff's case.

Judge Benedict gave the right kind of rebuke. If a little more of his outspokenness can come from the bench, in denunciation of fool litigants and vicious lawyers, we may check that trend before it does plunge the country into such a national ruin as is feared by Judge Benedict.

And Martha Says

In one issue of a newspaper I have just read four death notices of parents whose children had either been convicted or were under indictment for crime. One was that of Nathan Leopold, father of the infamous young Leopold of Chicago; another, that of the mother of "Kid McCoy"; two others of parents of less noted criminals.

There is no clever alienist, no indulgent judge, to save parents from the death sentence when their children commit sin.

It is a platitude, that bad habits are hard to break. But there is a corollary that should be comforting to all conscientious people and, particularly, to conscientious parents.

"Train up a child in the way he should go and even when he is old, he will not depart from it," is as true now as when uttered by the wise Solomon.

"He will not depart from it"—that is habit's responsibility.

But "Train . . . in the way he should go"—that is the responsibility of parents.

Out in Chicago a group of boys became interested in a daring mother pigeon, which, finding no other place available, was building her nest in a maze of electric wires under the elevated railway. One day they discovered that her feet had become entangled in a piece of string which she had been trying to weave into the nest, and that she was hanging, utterly exhausted and helpless. Edward Clark, thirteen, volunteered to climb up and release her. He reached the pigeon, cut her loose and carefully set her back in the nest. Then, while his companions cheered and he prepared to descend, the boy touched a high tension cable and was instantly killed.

Undoubtedly, many people, commenting on the story, said "How foolish! A boy's life for a bird's!"

It *was* disproportionate. But how splendid was that instinct of response—without thought of self—to the need of a weaker living thing!

Foolish? So has been many another magnificent human act. It was foolish from a selfish, common sense view, for Casabianca to remain on the burning deck. The foredoomed charge of the Light Brigade was foolish. So, according to this view, was the sacrificial death of martyrs who might have saved themselves with a lie.

But God pity the world, if the time ever comes when no one is willing to die, in order that chivalry and obedience and truth may live.

A Brooklyn man died recently in a telephone booth at the age of seventy-five. The newspaper account does not tell how old he was when he entered the booth.

Inventors of the electric brick-laying machine claim that it has a capacity of 1,200 per hour—equal to the work done by twenty men.

If we can just fix it so that this machine does not get into the union, perhaps we can solve our housing difficulties.

A barber has been found actively plying his trade, though he is violently insane. Now we know who did some of the "boyish bobs" with their accompanying atrocity of shaved necks. But

a lunacy commission would find that most of the feminine customers are crazier than the barber himself.

At last they have arrived at candor in Gotham. *The New York Times* publishes in its advertising columns "A Card of Thanks" which reads:

"In grateful acknowlegment of the kind felicitations of their friends and relations, in their bereavement and death of their husband and father."—Published by the Family.

This is just one notch further than the jocund proceeding of the New York lady who invited all her friends to attend a dinner dance on the first anniversary of her divorce.

Nerve specialists declare that we are the most nervous people in the world. And probably that is true. We work and play at high tension. We live under extraordinary strain and pressure. Even so frequent and necessary an occurrence as crossing the street, is a nerve racking ordeal.

No one of us, alone, can alter the trying conditions of our complex, hurried, modern life. But every one of us could probably save his own nervous system from much unnecessary wear and tear, and—by so much—could lighten the mass neurasthenia.

All of us could regulate better our time and affairs. We could change our mental attitude toward many irritations. We could endure less fretfully the things we cannot cure. We could relax when tension is useless—or even harmful.

I know a woman, who, a few years ago, was so high strung that she seemed always hovering on the edge of a nervous breakdown. Now she is an equable, competent person who apparently enjoys perfect health. I asked her how she had obtained her calm poise; and this is her reply:

"I learned not to take myself very seriously—except where principle was involved. I learned to laugh at many things, but most of all at myself.

"I learned to decide what was my most important imminent duty—and to do that thing *first*.

"I learned to do one thing at a time, work, play or rest; instead of nagging myself, while at work, with thoughts of play; at play, with thoughts of work; and at rest, with thoughts of both.

"I learned to relax. When I am on a train I don't try to make it run by the power of my impatience. Steam and the engine and the engineer are doing the work. I cannot help or hurry it; so I don't try, but use the time to relax as completely as does a kitten full of cream.

"I learned, where my family is concerned, to make a worry pass three tests. Does the matter affect the real happiness, the health, or the morals of the family—or of any member? If it doesn't I dismiss it as unimportant."

But the great, and vital thing came last:

"*I learned to pray.* When troubles are real, I carry them to God. I relinquish my selfish will, and trust myself and those I love to His guidance. I implore and receive strength for my work; I ask approval and blessing of my recreation; and I seek and find rest in the Divine love."

A Wisconsin man charges in his divorce complaint, that his wife has the reputation of being the best housekeeper in town, but that her obsession for cleanliness causes her to forget and neglect everything else in life. One reads between the lines that fairly common story of the woman who is a good housekeeper rather than a good home-maker, and whose "reputation" as "the best housekeeper in town" is dearer to her than the comfort and happiness of her family.

God Save America!

By James M. McQuilkin

[An Address Delivered before the Annual Meeting of The National Reform Association, Dec. 1, 1924]

Rev. James M. McQuilkin, D.D.
Pastor First United Presbyterian Church, Carnegie, Pa.

America is worth saving. God only can save America. And God can save America only through an awakened, intelligent and Spirit-guided citizenship. Your speaker comes tonight not as an expert in civil government, not even as a careful and thorough student of economics, neither do I pose as an authority in National Reform doctrines. But I choose rather to speak as a preacher, or, if you will, as a prophet of God, one who is speaking for God with the

authority of a "Thus saith the Lord".

I. America needs God. America needs God more than she needs anything else. She needs more and better equipped railroads. She needs more and bigger steamships to care for our foreign trade. We need more mines and mills and schools and homes, we need books and magazines, we need statesmen and teachers and preachers. We need all of these; but more than all of these, and more urgently, we need God and what God has for us and waits to provided for us.

I am not unmindful of America's marvelous commercial and industrial development. I am not unmindful of her foreign trade and financial rating in the markets of the world. But, "What shall it profit a nation to gain the whole world and lose her own soul, or what shall a nation give in exchange for her soul?" That is a question to give us pause. It is a question our statesmen should consider well. It is a question of national and eternal significance that our platform makers and those who shape our political policies rarely attempt to answer. "What shall it profit a nation to gain the whole world and lose her own soul, or what shall a nation give in exchange for her soul?" America has a soul, and America is in danger of losing her soul.

II. The same sins that damn the soul of a man will damn the soul of a nation. We are fast coming to a position of rivalry with any other nation as the most profane nation in the world. An American tourist some years ago visited Russia and a native mistook him for a clergyman, which he was not. The tourist asked the Russian why he thought him a clergyman, and his reply was, "Because all other Americans swear."

Men swear, women swear, boys and girls who can scarcely talk plainly, take in vain the Holy Name concerning which God said, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." In the Pittsburgh jail, several years ago, were two prisoners, one of whom was named Thompson. One day Thompson and his cell mate were talking against the Bible and Jesus Christ. In the discussion Thompson applied some vile epithet to Jesus Christ. He fell upon the cell floor unconscious, his eyeballs starting from their sockets, his tongue protruding from his mouth, thick and swollen. He lived that way two days and died. Physicians said they could not understand the case. I can understand it. He cursed God and died. "God is not mocked."

The immorality of this generation is enough to damn America physically and spiritually. There is no surer road to destruction for any nation, than that through moral decay. America ought to know the history of Greece and Rome, and pause long enough in her revelry to hear the Son of God saying, "Blessed are the pure in heart for they shall see God."

Perhaps one of the most common American sins, upon which God can not look with any degree of complacency, is Sabbath desecration. Our courts of justice, our peace officers, our prosecuting attorneys, in only the rarest instances take any note of the violations of our Sabbath laws, unless urged to do so by some crank on law enforcement. Oh, yes, Pennsylvania and some other states still have Sabbath laws. But many Americans who love pleasure more than they love God or Country, and the cub reporters on most of our daily papers speak of the Sabbath laws as the "Old Blue Laws." The attitude of the average citizen to all Sabbath laws is disrespectful to law, to government and to God. America would do well to remember the reason for Israel's sojourn of seventy years

in pagan Babylon. We would do well on some of our national holidays, to recount the story of the bloody French Revolution and the years that immediately preceded it, and the attitude of the French people and nation toward the day of which God said, "Remember . . . . . to keep it holy."

The curse of America today is lawlessness, disrespect for law by all classes, not only by the anarchists that have sneaked into our country, but by American-born, by rich and poor, lawyers and judges. God save America from lawlessness. There must be born here a new respect for law. No citizen can trample underfoot the state and national law and run wild in his defiance of authority. No more can a nation disregard the authority of law, and fail to pay the penalty in this and succeeding generations. America's sins of profanity, immorality, and Sabbath desecration can be summarized under that lawlessness that many thoughtful students of present conditions believe to be the rock of death upon which our Ship of State will be wrecked, unless some Master Helmsman with strong and steady hand shall again steer us into the deep and strong current of national security and sure progress. God save America from her sins.

III. Nations, like men, must repent and confess their sins to God, if they are to claim His favor and fellowship. Nineveh of old heard the strange prophet Jonah cry in weird monotone as he walked her streets, "Forty days and Nineveh shall be overthrown," "Forty days and Nineveh shall be overthrown." And Nineveh believed the messenger of God, and repented and dressed in sackcloth and ashes, men and women and children and beasts and cattle. And the wrath of God was turned away, and Nineveh perished not. An occasional day of humiliation and fasting and prayer would be a splendid thing for the American people, perhaps it would mean a lengthening of her tranquillity.

Germany and Austria and Russia heard God speak in the cannon's roar, but Germany and Austria and Russia did not repent in sackcloth and ashes but defied the armies of the living God; and these nations paid the penalty of their sins at the hands of a just God, the Ruler of the nations of the world. And heaven and earth repeat in unison, "The Judgments of the Lord are true and righteous altogether."

And now I rather think the prophetic call to America in the light of modern and ancient history, with the full knowledge of God's judgments of the nations, is "Think ye that these nations that perished were sinners above all the other nations on the face of the earth? I tell you nay, but except ye repent, ye shall all likewise perish."

America needs some John the Baptist to cry, "Repent, for the Kingdom of Heaven is at hand, bring forth fruits meet for repentance, and begin not to say within yourselves, 'We are Americans; we have Washington, and Webster, and Lincoln and Grant, and a galaxy of other stars in the azure blue of our American history'." "Bring forth fruits meet for repentance" and proofs that America is the chosen of the Lord and the highly favored of the nations of modern days. Drive out the rotten politician, the grafter in circles of national Government and among the ward heelers. Drive out of America the traitorous bootlegger and his accomplices from before the bars and on the judges' benches of our courts. For the man who plots to violate the fundamental law of our land is a traitor as truly as the man who fires on the stars and stripes.

Israel of old heard God's prophets who rose up early and entreated her people to repent, and she would not hear or repent. Seventy years in Babylonian bondage was God's unmistakable

answer to Israel's challenge to the Ruler of Heaven and earth to enforce his own mandates.

Proud Nebuchadnezzar walked one night in his royal marble palace in Babylon, and as he looked out over that beautiful white city in its luxury and vice, he said, "Is not this great Babylon that I have builded by the might of my power and for my glory?" That night reason went from him. You recall how he imagined himself a beast and walked on all fours in the field, until his body was wet with the dews of heaven and his hair grown like eagles' feathers and his nails like eagles' claws and until he learned that the most high God ruled in heaven and earth. You will also recall that his grandson Belshazzar, one night in his royal palace, feasted with a thousand of his lords and nobles, and drank wine from the sacred vessels of the temple of the captive Hebrews and praised the gods of gold and silver. And, in that same hour of the night, there came the fingers of a man's hand and wrote the sentence of himself and his nation, "Thou art weighed in the balances and art found wanting." You probably recall the story of the slaughter of that night and the overthrow of Belshazzar's proud city.

"Canst thou tell me, smiling skeptic,
Why no longer as of yore,
Does the weary Arab rest him
On the dark Euphrates shore?
Yes, a pool of stagnant blackness,
Now stands where Babylon once stood,
And the raven and foul lapwing
Lave their pinions in its flood;
And the slimy adder hisses,
Where those lordly feasts were held,
And the moaning north wind sigheth,
Where these strains of music swelled.
List and thou shalt hear the angels,
As they worship one by one,
Say "O, God in earth and heaven!
May Thy holy will be done."

IV. God can save a nation through His Son or not at all. "There is none other Name under heaven whereby we can be saved but the Name of the only begotten Son of God." Other panaceas are offered for the nation's ills. But national safety, and security for a nation as for an individual, lie only in a nation's right relation to God through Jesus Christ His holy Son, King of kings and Lord of lords. John's message is still the message of the prophet for the nation, "Behold the Lamb of God that taketh away the sins of the world." That voice that the apostles heard speaking from the cloud amidst the excellent glory and transfiguration splendor, is the voice America must hear if God is to save America, "This is my Son, my Chosen, hear ye Him." "Hear ye Him." And this Chosen Son expresses His rightful prerogative when He speaks with regal majesty, "All authority in heaven and earth is given to me." Herein lies the pathway of safety for America, recognition of that authority and obedience to His will.

There came a time when Germany found that the will of Christ led counter to her ambitious program for world dominion. And Germany said, after deliberations in her councils of state, "we shall excise Jesus Christ from our national life and program." And German philosophy and the German military program were builded without Christ. But Germany had forgotten something that her statesmen and military leaders and religious teachers should have remembered. There was an ancient word spoken by Him who had said "all authority is given unto me." That word was this, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven, but whosoever shall deny me before men, him will I deny before my Father and before His holy angels."

The great war came on with its dev-

astation and wreckage and waste of human lives. And when the roar of the cannon was hushed and the smoke of battle was cleared away, the proud empire of Germany was a memory, and he who had boastfully spoken of "Me and Gott" was an exile from home—a king without a crown or a kingdom. And among the wounded and dying on "No man's land" there walked the One whom we call the Son of God saying, "Come unto me and I will give you rest," saying it, oh so gently and as a mother soothes her fretful child, soothing the troubled suffering ones, yet speaking, methinks, so that kings and emperors could not fail to hear or understand, "My kingdom is an everlasting kingdom and my dominion endureth forever." And among that wreck of matter and crash of worlds, with death and decay of human glory and human ambitions all around Him, hear Him saying with a new meaning, "I am the Resurrection and the Life: the nation that believeth in me, though it die yet shall it live, and the nation that liveth and believeth in me shall never die." For the nation that believeth in Him shall become His Kingdom and His Kingdom endureth forever.

God can save a nation through His Son or not at all.

V. And now, the evidence or expression of the salvation of a nation is an awakened public conscience, the consecration of an aroused citizenship acknowledging the Supremacy of Christ in national life, and a dedication and devotion of life and resources to the carrying out of the program of His Kingdom.

The soul of a nation can not be saved until the conscience of the nation is quickened to a sense of responsibility and obligation. The conscience of America surely needs quickening.

The Christian citizenship of America needs a new consecration to the principles and tasks of Christian government. The consecration of a nation is not probable, until that nation acknowledges the Supremacy of Jesus Christ. The program and objectives of Christ's Kingdom in the righteousness and moral welfare of our people, mean vastly more in our national life than all the planks of all the party platforms in the recent political campaign.

Such a devotion would mean the enacting and proper enforcement of proper laws to secure the peace and happiness of our citizens. More money, many times over, is being spent in America in the violation of law and in the defense of violators of law, than in the enforcement of law. The Kingdom of God has not come in America if we are to judge by the evidence of law enforcement.

The acknowledgment of the Supremacy of Christ in national life means also the education and instruction of our youth in citizenship. Citizenship in a Christian nation requires education in the principles of Christianity. If this be a Christian nation, and our Supreme Court records say that it is, then no proper education of our youth can omit the principles of our holy religion.

Daniel Webster said once, "The right of a nation to punish crime includes the duty to teach morals." That is a great dictum of a worthy exponent of American law and government. "The right to punish crime includes the duty of the nation to teach morals." There is no system of morals equal to that system that comprises the body of the teachings of the Christian religion. No other book is so complete a volume on morals as is the Holy Bible. The making of the best American citizens requires the best available textbooks. Love of America and love of our fellowmen oblige us to

give the future citizens of our nation the most expert teaching and interpretation of the Word of God in our public schools.

In a French court of justice a few years ago, a young Frenchman was on trial for murder, and all the evidence in the case tended to incriminate the young man—with no defense whatsoever. Evidently he could not escape the guillotine. His attorney knew this.

As the trial progressed the young man grew interested in a portrait of the head of the Christ of Nazareth hanging on the wall of the court room. He questioned his attorney about the picture. And when the judge asked the attorney for the defendant to present his case he startled the court by replying, "Your Honor, if it please you, I have no defense for my client. But your Honor, I wish to say that it is not right that the government of France should take the life of my young client. This young man saw for the first time, in a court of justice where he is on trial for his life, the picture of the Savior. I submit to you that, had my young client seen this picture in childhood and been properly taught concerning Him, he would not be here today. It is not right to punish one for that which the government of France has not made it possible for one to know is wrong."

I am not sure whether the attorney's plea was valid or not in a court of justice. But I do know that Webster's word is true and logical. "The right of the State to punish crime includes the duty to teach morals."

VI. One of the loudest calls of the hour is for prophets of God to our Nation—men and organizations that will properly deliver and interpret God's message to America. The National Reform Association is pre-eminently such an organization. The message is not always a popular message; neither were Isaiah's, nor Elijah's nor Jeremiah's nor Daniel's, but they were the messages of God and they meant life to the nation. The message of such prophets does not always express public sentiment, but, thank God! when one has the mind of the Lord by the Spirit of the Lord, he can create public sentiment. That is the business of The National Reform Association, " to create public sentiment" for the Kingdom of God, in America.

"Behold I stand at the door and knock" is still the call of Christ to nations as well as to souls and churches. "Behold I stand at the door and knock, if any nation will hear my voice and open the door I will come in and will sup with her and she with me."

Christ said, "I am come that they might have life, and have it more abundantly." The abundant life for America is possible when America opens her door wide to the King of kings and Lord of lords.

"Prove me now herewith, saith the Lord of Hosts, and see if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it." Would to God America might claim that promise of God. What a paradise America could become with the Life more abundant and the overflowing blessings of God. And why not? Why should not this chosen nation accept the fullness of blessing?

The call is for prophets who will speak for God this message to America. Somewhere among the people, God will find his Moses to lead America out from the bondage of flesh and materialism. Somewhere He will find His Joshua to lead us as a nation into the land of promise, and then shall America become by the grace of God a land of plenty, a land of righteousness, the Kingdom of God, the Jerusalem come down from Heaven to Earth.

God save America!

OUTLOOK

PLANS FOR PEACE

Outlawry of aggressive war. Reduction of armaments. American membership in the Permanent Court of International Justice.

These are the objects to which the World Alliance for International Friendship through the Churches will give its high inspiration and its great energy during the year 1925.

There could not be a finer program nor one more clearly stated.

We wish that the diplomats of the world would state their case with as much plainness. The program of the Alliance shows how much more definitely men can look at the issue, when they are guided by the Holy Spirit, than when they are actuated by motives of hate or envy or greed or ambition.

Why is it that the governments of the world do not come to an immediate agreement upon these three principles? The answer is plain. The men of the Alliance are inspired by the Gospel of our Lord Jesus Christ. The governments of the world are, many of them, inspired by the spirit of evil.

What is needed is to get a new concept into the diplomatic mind—a concept of righteousness to be obtained by a submission to the Prince of Righteousness.

The essence of the whole presentation is the Gospel of our Lord. That should be preached to governments—it should be thundered at the palaces of rulers, at the doors of parliamentary chambers and at the council tables of the chancelleries of the world; until their consciousness can be awakened to the fact that there is but one way of reaching the great ends. Submission to Jesus Christ the King of all the nations of the earth will bring outlawry of aggressive war; reduction of armaments; American membership in the Permanent Court of International Justice.

THE UNGRATEFUL SOVIET

One of the first acts of the Baldwin ministry in Great Britain, was to cancel the treaties made by the MacDonald government with Russia. If the representation made by the Baldwin government is true, there is ample reason for breaking off treaty relations with the Soviet republic.

Agents of the Third International had been at work—perhaps are yet at work—in Great Britain, spreading the destructive doctrines of Bolshevism. This perfidy was known to the Russian government, and was encouraged from Moscow. Documentary evidence, unless the documents were forged, was brought to the attention of the British government. It could not do otherwise than to offer stern opposition, if it desired to preserve its own security at home.

The insolence of the Third International, supported by the Soviet government of Russia, almost passes human comprehension. Certainly it exceeds anything else of the kind known in the history of the world. The Third International has agents all over the globe, spreading dissatisfaction against government, seeking to overthrow society as now constituted; and at the same time the Moscow government, which gives support and protection to these agents, is soliciting recognition by other governments, is attempting to borrow money from other nations, and is begging for charity for its own impoverished people.

Russia is a living horror. So testifies Emma Goldman who went there believing that she would find her Utopia.

Russia ought to be made an outlaw until she comes to common sense.

CHRISTIAN NATIONS ON TRIAL IN OPIUM PROBLEM

Congressman Stephen G. Porter of Pennsylvania, and four other eminent citizens constitute the delegation from the United States to the International Opium Conference at Geneva, Switzerland.

These representatives of our Government, these world humanitarians, have been making a heroic effort to obtain radical measures for the suppression of the deadly trade in narcotics; but they have been met by a ruthless greed, shielded by the embattled governmental powers of Great Britain and Japan.

One would think that, in this enlightened and humane age, no respectable element of commerce and no respectable agency of government and no nation calling itself Christian, or even civilized, could be found to protect or excuse the general commerce in opium.

But, up to this time of writing, the splendid efforts of our own representatives, coupled with the work of delegates from other countries similarily actuated, and re-enforced by the pleas of China and other victim nations—have all been in vain.

The world's need of opium (even if the so-called legitimate use by medicine can be called a need) is for less than three-fourths of a million pounds per annum. The world's production is about eight million pounds per annum.

In exact figures, as given by the statisticians, the production from the chief countries is as follows:

Egypt, 5,000 pounds; Bulgaria, 22,000 pounds; Greece, 50,000 pounds; Jugo-Slavia, 235,000 pounds; Persia, 450,000 pounds; Turkey, 650,000 pounds, and the countries of the Far East 6,500,000 pounds—or a total of 7,912,000 pounds. And the consumption for all the scientific and medicinal purposes is scarcely above 700,000 pounds. Thus it will be seen that, for every pound which goes into what may be called legitimate channels, over ten pounds are consumed illicitly—spreading demoralization among immediate victims and producing banditry, murder, and all kinds of social horrors as by-products.

Admittedly, there is no other reason for the perpetuation of this self-inflicted human curse, than commercial greed. British and Japanese trade has flourished in the midst of the poison smoke with which it has desolated other peoples.

The misuse of drugs has spread until it is not China and India alone that are the great sufferers; Great Britain herself, France, and more particularly the United States, are building charnel houses in their great cities by means of the drug trade.

If the Baldwin government in Great Britain does not show more humane co-operation with the great world movement for the reduction of this evil, the Baldwin government will have at its charge a greater sin than that which is attributed to Germany in the making of the World War. The War was heroic in its brutalities; it was man to man; but the drug trade is cowardly in its associations; its profiteers take no risk for themselves, but they destroy the life and reason and morals of others. The wicked and unprovoked assaults by armed hosts upon the territory of another nation are not nearly so great an offense against God and country, as the insidious attack of opium upon the body and soul of a people.

If the Baldwin government does not act to protect humanity in this cause, the Baldwin government deserves—and will have—a speedy fall and will go into enduring odium in the history of the world.

Christian nations are on trial before the heathen world. Will they continue to maintain a soul-destroying curse while offering the Gospel of Salvation?

BOLSHEVISM IN EGYPT

In late November, the British Sirdar of Egypt, Major General Lee Stack, was assassinated at Cairo. The crime was the direct result of Bolshevistic activity in stirring up the native Egyptian population against the Egyptian monarchy, and particularly against the British suzerainty.

Lord Allenby, the modern hero of Jerusalem, is British high commissioner in Egypt; and, backed by his government, he made immediate demand for a cash indemnity of £500,000 and for certain surrenders of Egyptian control in the Sudan in which Great Britain has material interests and territorial claims.

For a time it looked as if war would ensue. The Egyptian populace was restless. The government was weak. British war ships were called to Constantinople, and the British army in Egypt was prepared for action.

Under the pressure, the Egyptian cabinet fell, and King Fuad chose a new ministry. The first act was to pay the cash indemnity. And the next was to frame a protest to the League of Nations. Great Britain remained in possession of her territorial demands and also of Egypt's customhouses and other sources of revenue. Evidently she intends to administer a salutary lesson.

It is to be regretted that this case cannot come before the League of Nations. Egypt is not a party to the covenant, and no third party can appeal to the League for review of a matter of this kind. Under a hearing by the League, there would have been an opportunity to determine how far a powerful nation, possessing rights or claims and holding responsibilities in a lesser nation, can go, in administering rebuke for real or fancied offense by the local government or by the local populace. Failing because of the circumstances, to have a hearing of the case by the League, we are left to consider the matter in the light of the representations made by Britain and by Egypt.

Without prejudging the case, one may be strongly inclined to take the British view; and for this large and constant reason: The administration of Great Britain among the "lesser breeds without the law" has been, in the main, a great triumph for civilization. In some respects she has made serious mistakes and has committed sins—notably in the forcing of the opium trade upon China. But, broadly speaking, her rule has been beneficent. Particularly in Egypt she has been a giver of good gifts. The masses of the Egyptians have been lifted from hopelessness into hope, and from starvation into a measurable plenitude. Britain may be in serious error this time; but the probability is that she has rendered the best of kindness to Egypt by checking Bolshevism at its outset.

HUMAN BRILLIANCE AND DIVINE TRUTH

"The devil is the ghost of primitive man, and God is the unborn life of the world that is yet to be."

That sentence is from an article in a recent issue of *The Atlantic Monthly* by Prof. K. Lake of Harvard University.

Prof. Lake's article is heralded as a brilliant thing.

What difference does it make to the world whether the world is damned by brilliancy or stupidity? The result is the same.

But captivating brilliancy is far more dangerous than stupidity.

Prof. Lake dismisses with an epigram, the faith which holds the world steady. If God is not yet born, then God never will be born; and the world is left to welter in its sins, from which it has no power of self-evolution.

It seems that the phrase makers of

today are able to satisfy many magazines and many magazine readers, by substituting a smart saying for the everlasting salvation of the truth.

THE LAYMEN'S CHURCH LEAGUE

Mr. Joseph M. Steele, a great Christian leader in Philadelphia, is chairman of the Laymen's Church League—a new interdenominational effort to secure a real working fellowship among laymen who are agreed to serve their Lord and Saviour, Jesus Christ.

Associated with Mr. Steele, as vice-chairmen and members of the executive committee, are twenty-seven prominent business and professional men resident in various parts of the country. Capt. M. L. Swinehart of 541 Lexington Avenue, New York City, is general secretary.

An immediate objective is to make recommendations to a general conference which is to be held during March 1925, at some place hereafter to be appointed.

From the list of subjects we select two as being of most vital interest in the civil life of the Republic.

How can Christian business and professional men make their business itself, a revelation of the mind of Christ and a means of expanding His Kingdom?

What can be done to put the Bible and Jesus Christ more fully into our total system of education, including the home and the public schools?

Any well informed National Reformer will see that, closely interwoven with the principles of our great cause, are the inquiries put forth by the Laymen's Church League. The very essence of National Reform is the establishment of the Gospel of Jesus Christ in the entire institutional life of the world.

In addition to bringing the nation and the states of the nation under submission to the King, by their own confession of His divine authority, it is requisite that the minor institutions of society shall accept His Gospel as their law of being.

Institutional conversion to Jesus Christ is essential if the kingdoms of this world are to become the Kingdom of our Lord and of His Christ.

HOW RESPECTABILITY PROMOTES MURDER

Last year 35 members of the prohibition unit of the Federal service were killed on duty.

For these assassinations there is a direct responsibility upon the bandit bootlegger class.

But also, for these assassinations, there is an indirect but a positive moral responsibility upon all those people of assumed high degree in the social and civil life of the country, who have been opposing prohibition.

Several of our super-respectable college leaders and politicians and publicists have helped to produce the murder state of mind under which bandits have assumed that their sacred rights were being invaded by officers of the law, and under which they have murdered these officers in resisting arrest or the confiscation of their illicit goods.

And so, in a certain degree, these so-called respectable, self-assuming aristocrats of our social life have been guilty of murder. The blood of 35 victims cries out against them.

When you encounter such folk, just remind them that, through their vicious activity of encouragement by word and pen, they have set the bandit murderers loose to massacre 35 loyal citizens and officers of the United States and to desolate 35 homes.

If they could sense their responsibility, they would wake up in the night in a cold sweat and ask God to forgive them for staining their souls with the blood of innocency.

POLYGAMY IS A LIVELY CORPSE

A writer in the *Ladies' Home Journal* presents the life of Brigham Young.

Quite prominent in his first article is the statement that "Polygamy has been abolished."

This is the latest public statement of the abandonment or, as it is sometimes termed, the death of polygamy.

Now, if this literary man is correct in his statement, there should be no present charge of polygamous teaching or practice against the Mormon church. If his statement is not correct, the *Ladies' Home Journal* should not give currency to the falsehood, and the charge against the Mormon church teaching and practice should be resolutely maintained.

Let us examine the facts. And let the facts answer. The Mormon church book of "Doctrine and Covenants" carries an assumed direct revelation from God to the Mormon prophet, which is called the new and everlasting covenant, and which commands the practice of polygamy under the awful penalty of eternal damnation.

As a weak and practically inutile modification of the "thus saith the Lord," the Mormon church "Doctrine and Covenants" carries an "official declaration," signed by a former president of the church, which advises the people to obey the laws of the land.

The one is the assumed direct command from Almighty God; the other is the advice of a man.

So much for the teaching. It is as explicit in favor of polygamy as it is horrible and blasphemous.

Now as to the practice: A prominent elder of the church, and president of one of the highest institutions of learning of the Mormon faith—is a notorious polygamist. The prophet of the church knows this. And the prophet of the church does not do anything about it.

Worth J. Kilgrow, an elder of lesser degree, recently entered into polygamous marriage with a girl sixteen years of age; and when Gentiles raised an objection, Worth J. Kilgrow was arrested for contributing to the delinquency of a minor! And the Worth J. Kilgrow case is an encouragement to others. For, if felony in the form of polygamy is merely contributing to the delinquency of minors, no priest of evil mind is likely to be restrained.

The foregoing are facts, not mere declarations. Instead of giving generalities, the literary man writing in the *Ladies' Home Journal* ought to give specific answer. If he can deny the teaching of polygamy by the Mormon church, let him do so. If he can deny the practice of polygamy and the protection afforded to it, let him do so. But, if he cannot disprove the teaching and the practice, he ought not to mislead the readers of his magazine.

THE ALIEN AS A MOTORIST

In the great State of Pennsylvania, W. F. Stadtlander, a representative to the legislature, proposes a bill which will bar aliens from procuring licenses to operate motor cars.

This is a very important step in the right direction.

The alien has no business with a motor car in America.

If he has been here long enough to acquire citizenship and has not cared to do so, he has contemptuously debarred himself.

If he has not been here long enough to acquire citizenship, the chances are nine out of ten that he does not know enough of American habits to be safely entrusted with a weapon of potential murder.

The motor car is one of the chief aids to the bandit and the bootlegger. According to statements generally made and generally accepted, the alien furnishes more than his proportion to these criminal classes. Take away his motor car, and his evil efficiency is reduced by more than fifty per cent.

There are many other things which need attention when we come to regulate our motor licenses and motor operations. But the proposal of Mr. Stadtlander is a good beginning of a great task.

THE SALE OF WAR MATERIALS

Not all our war material is a loss. None of it used in the war was wasted; because, as Charlie Dawes says, "We won the war." And not all of it remaining at home is an entire waste; because the War Department reports having received $1,095,661,186 for surplus properties sold since the close of the World War. That amount reaches about thirty-six per cent of the cost value of the stocks which were sold.

This thirty-six per cent, being only a little over one-third of the cost, may seem like a meager amount; but, when it is remembered that extraordinarily high prices had to be paid in the rush and hurry of preparation and that, after deterioration, only extraordinarily low prices could be obtained, we have much cause for congratulation. The total cost of the war properties of which disposition was made, up to the close of the last fiscal year, was $3,166,373,933.

Our loss was $2,070,712,747.

But, under the circumstances, we ought to look at the whole transaction as a triumph for integrity and business skill.

That recovery of more than a billion dollars is an actual dividend to every taxpayer.

JAPAN'S AIRCRAFT PROGRAM

No one in the United States knows how many airplanes Japan is building. But every well informed person knows that she is building at a mad rate.

And for what?

It is scarcely possible that her whole object is a peaceful pursuit of transportation. The commerce of Japan within her own borders is not such at present as to justify a fleet of airplanes.

The only answer is that she is getting ready for possible conflicts, either to protect her own rights or to invade the rights of others.

There is a strong peace party in Japan, which endeavors to restrain warlike purpose. And at the same time the government goes on just as if no peace party existed. And, in case of actual clash with any other nation, the entire personnel of the peace party would be swallowed up in the war movement.

In a recent issue of THE CHRISTIAN STATESMAN, was given the data on the airplane strength of England, France and the United States; at the same time it was shown that no one knew the extent of airplane building in Japan. The magnitude of that building and the character of it ought not to be underestimated just because one does not know the exact statistics.

And the very concealment is significant.

It is not wise to spend too much time in estimating the exact amount of danger before beginning defense.

Japan is building airplanes and building them far beyond her possible need for commercial and peaceful purposes.

Why?

Whither the Klan?

By Junius Channing Quincy

Which way is the Klan going?

Is it passing into a time of destructive turbulence within itself, or into decay because of its failure to appeal to American citizens, or into such warfare under the attack of opposing antagonistic forces as to demolish it?

Or is it so evolving as to develop from within itself a conduct of enduring righteousness which shall appeal to the church of God and to the membership of that church throughout this nation? These are questions with which my mind has been concerned of late.

Be it understood at the outset, I am not a Klansman. Among the reasons for my not joining the hooded order have been these:

1. An organization of American Protestants which excludes from membership anyone not of native birth, is possibly shutting out some of the greatest of Americans. I have had experiences in European countries which illustrate the point. One old man whom I knew in a continental country, had been working for thirty years to save money enough to send his son to America. In his earlier years, the father had dreamed of coming to this land of noble freedom, where he could be his own man under God, and where he could hope to establish his family life in prosperity and dignity and in the free Christian religion. As the years passed, the hope faded for himself but was intensified for his son. The boy was reared in a home where that hope was expressed in the daily prayer. Finally the son was able to migrate. He brought here American ideals thoroughly understood, an intimate knowledge of history, and a zealous devotion not always known among our own native born men of equal years.

II. And a second reason is that I do not like to have my face covered in a fight. I like to see the whites of mine enemy's eyes and I like to have him see the red, white and blue of my eyes. There is no need of concealment of Protestant purpose, as there should be no question about Protestant right, in Protestant America. The population of this country is at least seventy per cent Protestant in character. The nation was founded as a Protest against political and ecclesiastical tyrannies. Its origin was in the great Protestant Reformation, without the inspiration of which there could have been no free Republic of the United States. If all the Protestants will stand out in the campaign, shoulder to shoulder, they will be doing only what their fathers did and they will be asserting by that mass argument, and they will be maintaining by that mass power, the Protestant ideals and practices of Protestant America.

But, while I have not joined the Klan, I believe in its declaration of principles. They are founded in eternal right. They are essential if the Republic is to survive and to fulfill the great responsibility which was laid upon it by what I believe to be an ordination from on high.

Thus believing in the principles without joining the organization, I have asked myself what was the reason for the stupendous movement which came into being almost over night. The answer is that it was the expression of an instinct in Protestant America to guard her own right which was being filched away by insidious practice and

by open practice grown brazen through indulgence.

I can no more quarrel with that instinct than I can quarrel with the paternal instinct to guard the children of the family from thieves and murderers.

But the very intensity of the instinct and the suddenness of the movement made the organization a somewhat huddled and undisciplined thing. Yet even with this fact, I can not find fault any more than I can justly find fault with the failure of our airplane building, or with any other of our war time failures which were due to the suddenness and the unpreparedness with which we sought to do in haste, what could only be done with order and economy and efficiency if done deliberately by experts. In certain degree, the very first movements of the Klan involved some men more ambitious of leadership than worthy of it. Occasionally a shining and aggressive individual would forge to the front, while slower and safer men were getting ready. But that is not to be charged as an intrinsic fault of the Klan principle or the Klan purpose, for it is characteristic of all human movement. Quite naturally, too, all the adroit opponents of the Klan principle would magnify mistakes and attribute fictitious offenses, to go along with the real mistakes and the real offenses of certain Klansmen.

For a time, the greedy ambitions of individuals and the wrongful practices of other individuals, with a shrewdly concerted exaggeration of evils by a controlled press, gave the impression to superficial thinkers that the Klan was bound to crumble at a very early time. I have watched with some care, knowing both the evolution of the Klan from within and the effectivenes of the assault from without; and it is my best judgment that the Klan is here to stay for an indefinite period. Further—purifying itself from all greed, and choosing a consecrated leadership which shall be worthy of the high principles which the Klan avows—it is destined to go on for as long a time as it may be needed to hold the battle line of the Republic.

The members of the Klan are largely Protestant churchmen. It has no right to have any other membership. It has no right to existence, under its own avowal of principles, if it cannot make good in the House of God. And, if it can make good in the House of God, as an agency for His righteousness, then all other Christian forces ought to be in sympathetic relation to it.

Is the Klan becoming spiritualized?

By that inquiry I am seeking to go to the very heart of this issue. I do not mean to inquire merely whether the Klan is using religious terms in the description of its principles, the duty of its personnel and the aim of its effort. We want to know whether the whole body is being impregnated with a spiritual consciousness—a consciousness that neither the Klan nor any other organization has any right to take upon itself the name of Christ, unless it shall be devoted to Christly work. To justify its claim as a Christian organization—a Protestant Christian organization—it must be filled with the spirit of love and loyalty—love and loyalty to the Master, and love and loyalty to the country.

There is ample room in the United States for any movement which holds these high principles and acts upon them.

Out of the mass of testimonies for and against, I reach the conclusion that the Klan has taken high ground in its purposes and methods and in the demonstration by its most impor-

tant personages; and that the whole movement is being lifted to spiritual heights.

After reading the ablest of the attacks upon the Klan and after considering all my own objections, if any, to the movement, I come to a perusal of two papers by Dr. H. W. Evans, the Imperial Wizard of the Klan. If ever words could evince a true consecration to the spiritual, Dr. Evans makes this consecration in his document entitled "The Klan Spiritual." If ever there was a dedication in words to patriotic service, Dr. Evans makes that dedication of the Klan, in his paper entitled "The Klan of Tomorrow."

I am constrained to accept what Dr. Evans says, not only because of the intrinsic character of his utterance in his dedications and consecrations, but because his whole spirit seems to be one of humility as well as determination. He acknowledges the mistakes, the faults, the misunderstandings, the incompetencies of the past; and yet he looks forward with zealous fortitude to a better future for the organization.

My own belief is that the Klan has a place. But I do not believe that place is to be created by directing the loyalty of men away from their own church. I do not believe that the Klan has the Gospel of Jesus Christ in its original custody. The church of God is the custodian in an organized sense; and there can be no substitute in the name of the Klan or of any other organization.

For effective Protestant unification, the Klan can be a mighty factor. But, even in this domain, it is not all-sufficient. The National Reform Association has been in the field for more than sixty years and is the recognized civil leader as agency for the churches, in making promulgation of the Gospel in the civil sphere.

I believe that, with the present tendency spiritualized and operating in harmony with the church ecclesiastically upon the one hand and with The National Reform Association in civil affairs upon the other hand—all the time expressing in proclamation and in action the Gospel of our Lord Jesus Christ—Protestants can make a righteous progress for our Republic and can maintain all the ideals of our Protestant America.

PROHIBITION AND PROSPERITY IN OHIO

Many of the states can show magnificent records on the prohibition question.

Perhaps one of the most splendid is that of Ohio.

In 1914 Ohio went Wet by 84,152. In 1918 Ohio went Dry by 25,759; and the majority has been increasing at every election since—whenever any issue connected with prohibition is placed upon the ballots.

Ohio's saloons were closed in May, 1919. The deposits in the state banks on June 30 of that year were $99,004,-159. On June 30, 1924, the deposits in the state banks were $1,583,940,305.

Other banks in the state have had a similar increase in their deposits and resources.

The financial argument is not the strongest argument against whisky. But it is the kind of argument which affects many minds. And when prohibition can add fifty per cent to the bank deposits of a state, all the hard-headed business people ought to join with all the visionaries in the outreach to make prohibition local, national, and world-wide.

Special Correspondence from Mormondom

[*Information direct from Salt Lake City, Utah.*]

There is more peculiar news originating in Utah than in any other section of the country of equal population. Yet most of the news, peculiar as it is, goes unconsidered by the local population.

For instance, a few months ago THE CHRISTIAN STATESMAN called attention to the fact that the Mormon church official organ was setting the Bible ahead of the Book of Mormon. That was contrary to the Mormon claim of nearly one hundred years. No one here paid any attention to it. And yet in that pronouncement, properly understood, the Mormon church gave indication that it plans to recede from its fraudulent claims about that fraudulent Book of Mormon, and to lead its people gradually to the acceptance of the Bible as the historic Scripture.

Another thing which is now current: The president of a chief institution of learning of the Mormon church is a polygamist, living flagrantly with more than one wife. He is a shining exemplar to young people of his school. His polygamous relations were established long after the Manifesto which pretended to forbid polygamy, and are even within the period for which the Mormon church makes disavowal of responsibility. The polygamous relation of this educator is known to everybody. A Gentile went to the prophet of the church and asked the prophet what he was going to do about it; and, so far as the public knows, the ending of the matter was an airy dismissal by the prophet of any responsibility. But, with this open case as a high and aristocratic example of polygamy and its rewards, and the Kilgrow case as a sordid and wretched imitation, there is some feeling being developed even among the young Mormons. And this feeling may manifest itself in such a way as to compel the prophet to take notice. However, the fact remains that these cases of polygamy, which would make unlimited sensation elsewhere, are allowed to pass here with so little public notice that the tourist in Mormondom is unaware that anything of the kind is going on.

Still another: After hugging for more than seventy years the notion that Mormondom belonged physically and socially to Mormons, the church just now is stimulating the effort to bring in Gentile population. All kinds of movements are on foot. And the central power house of the movement is at Mormon church headquarters. This peculiarity is not discussed here; and yet it is as significant, rightly understood, as if the Vatican were to organize a movement to bring Protestant migration into Rome. I have asked a great many well informed people about it, and the concensus of opinion seems to be that the Mormon church is influenced by the following considerations: Utah and Salt Lake City were getting a bad name because of their failure to increase in population and business. Other commonwealths and cities were outstripping the Mormon domain and its capital. This was all right so long as the real cause was not made public; but when it became apparent that men were going to talk right out in meeting and say that the reason for the delay and depression was the rule of the church, something had to be done about it. Secondly, when the Gentiles come in, they establish and conduct new industries and

give greater opportunities in community life. And thirdly, the Mormon church trusts to its own amazing intrigue, backed by the strong vote in its province, to so control election and legislation and to so influence commercial life, that the addition of a few score thousands of profit-making and profit-yielding Gentiles will be of definite advantage—to the church. Under ordinary circumstances, in any ordinary community, it would be a matter of amazing news that an absolute church, ruling as the Mormon church has done through more than seventy years, and dependent for its own safety upon the continuation of that absolute rule, should be sending its most chosen and trusted priests into the movement to invite American or Gentile immigration. But, here, very few seem to realize that this is a significant movement; and those who do sense the importance of it, do not take time to study the causes. Of one thing I am certain, and this opinion is shared by all the well informed people with whom I talk, the Mormon church does not intend to do anything, nor to permit anything, which will seriously jeopardize its absolutism. It is willing—even glad—to have just as many Gentiles as can live in Mormondom without disturbing Mormon church autocracy. It is glad to have a large, progressive, intelligent effort of Americans here, so long as the church power in politics and commerce can enable the church to force these people to terms of acquiescence or quiescence. It is glad to advertise the open door—so long as it can utilize for its own purposes all who enter there.

* * * * * *

The Mormon church leaders are now cursed or blessed by the "tacit understanding" with which they themselves have cursed Mormondom for more than thirty years.

Just as predicted by antagonists of the Mormon tyranny, if the priest plays the hypocrite with the country, the followers will play the hyprocrite with the priest.

When the composition was effected with the Government in 1890, with a complete recession by the Mormon church from the practice and the teaching of polygamy and from continued polygamous living by its priests (at least the recession upon all these points was complete—in words), a person of average intelligence would have thought that there was no way of evading the exactitudes of the case.

The community covenant and the laws of Congress were both very specific. But, after Utah's statehood was granted in 1896, the hierarchs conceived the notion that they could continue their polygamous living, and that they could claim a "tacit understanding" that old family relations—the polygamous relations which were in existence and antecedent to 1890—might be continued without protest by the local non-Mormons and without rebuke by the national Government.

There never was any such "tacit understanding." The whole idea was a fabrication. Its insolence was equal to its iniquity.

Some of the chief hierarchs claimed that they could not cast off their wives and children, and that it was therefore essential that they continue their polygamous practice.

Nobody ever asked them to cast off their wives and children. Indeed, there would have been a vast indignation if they had attempted any such thing.

What was asked was that they should cease polygamous living. That was made perfectly clear before the Committee of the Senate.

But they persisted, constantly claiming this "tacit understanding" as their defense, until at last a great many Gentiles actually believe that such an

agreement—such an impossible agreement— had been made between the Mormon church and the Government of the United States.

Twenty-five years ago it was pointed out that, if the hierarchs continued to live in old polygamy, younger priests would engage in new polygamy.

The expected result has arrived. Today the young priest who goes into polygamy, claims the "tacit understanding" against the hierarchs, exactly as the hierarchs claimed a "tacit understanding" against the country.

And the young priest has the satire on the older priest. He says that the hierarchs who are now opposed to polygamy, are those who have passed the "age limit," and that he has as good a right to practice his religion, at his time of life, as they had to practice their religion when they were at his time of life.

The whole thing is so offensive, that it is difficult to put it into inoffensive words.

It shows to what depth Mormon treachery in high places has led Mormon following of lower degree.

This "tacit understanding" business will never be finally eradicated, until the Mormon church can be induced—or forced—to take from its book of "Doctrine and Covenants" that blasphemous and horrible revelation which commands the practice of polygamy.

So long as that remains, the aspiring polygamist will quote a "tacit understanding" against the hierarchs.

Mrs. M. W. Haynes, President Women's Civic Improvement Club of McMinnville, Oregon, writes:

"May the dear Father bless you and all of your coadjutors in the good work you are doing through THE CHRISTIAN STATESMAN.

"Yours for an America that shall be kept Protestant."

MRS. DIEFENDERFER FIGHTS THE GOOD FIGHT

Mrs. Frances J. Diefenderfer of Erie, Pa., is President-at-large of the order of Anti-Polygamy Crusaders. She understands Mormonism, and has long been a national figure in the great fight against the evils of the Joseph Smith cult.

Recently Mrs. Diefenderfer launched a crusade in Erie, her home town. Mormonism had become very aggressive in that locality, and Mrs. Diefenderfer enlisted the attention of many of the ministers and congregations of the Protestant churches.

Of course, as soon as her work began to be effective, the Mormons rallied in strength, bringing to their aid business and other alliances.

One of their nondescript agents (a Mormon by birth and training, but posing as a non-Mormon) challenged Mrs. Diefenderfer to a debate. This is their usual smoke screen. They have everything to gain and nothing to lose.

At this writing, it has apparently not been determined whether such debate will be held; but Mrs. Diefenderfer—in all probability—will refuse to supply an audience for Mormon agents. Some experience with such cases demonstrates that the persons are usually without any authority to speak for the Mormon church, and also without any restraint of truth upon their efforts.

Mrs Diefenderfer ought to require that an apostle of the Mormon church, formally authorized by the presiding authority, should come and debate the question with her, so that the church will be bound by the statements which are made in the discussion.

Mrs. Diefenderfer is quite able to hold her own in any such debate.

Better to Be Safe Than Sorry

By Thomas L. Comstock

When one talks to his friends about the danger of a yellow uprising against the white race of the world, one is often greeted with jeers or rebukes—and sometimes is told that he is disloyal to the missionary enterprise of the Christian church.

And yet it would seem that a man might entertain such fear, without coming under any just charge that he is doubtful of the superior intelligence of the white race, or doubtful of the efficacy of the Christian religion in reaching out for Asiatic millions.

There is no demonstration that the superior intelligence of the white race is sufficient equipment in a controversy of brute force between that intelligence and the greater man power and the modernized skill of the Orientals.

And there is no justification for the thought that the acceptance of Christianity by millions, and even hundreds of millions, of individuals, will keep un-Christian governments from going into war.

All this is said by way of introduction to my subject, which is merely a renewal of the statement frequently made by me, that there is danger that a war may come from the Far East against the Western world. One can read volumes of tract and dissertation, in attempting to reach an argumentative certainty that no such war can happen; and, following it, one can read the sentence which demolishes the whole smug theory:

"No one can think without misgivings, of the preparation Japan is making to head the Asiatic bloc against the European bloc."

That does not come from any ignorant and fearsome soul who sees fictitious bogies at night. Nor is it any obsolete warning. It comes today, and most solemnly, from Monsieur Albert Sarraut, the French governor-general of Indo-China. Previous to his entering upon his present important duties, he was French foreign minister of the colonies. Because of his intimate knowledge of Asiatic situations, he was chosen for his present post, after esteemed service in the French cabinet.

After such a warning, it is the duty of the Western world to make preparations. They are essential if the danger be real; they may avert the danger even if it be real; they can do no harm if the danger be unreal.

The first requisite is the cultivation of good will and open understanding between Western nations and the Orient—above all the spread of the doctrines of the Christian religion among the seething millions of the East, coupled with a practice of that religion by the nations which send the message.

Second, is an adequate aerial preparation. It is the judgment of well-informed men that the wars of the future will be fought in and from the air. Airplanes can be quickly built and promptly mobilized for war purposes. Under old systems it took years to build naval vessels; and the Orient would have been, under such conditions, at hopeless disadvantage in any attempt at conquest or reprisal. Also it took years to train men and fashion the implements for land warfare. The men were plentiful in the Orient, but the modern implements of destruction were wanting, except in Japan. But now the nation which has established the art of airplane construction and which

utilizes every improvement, can equip itself in a year or eighteen months, to make victorious and horrible warfare upon any unprepared nation, no matter how much more intelligent the latter may be.

I share the opinion that our nation is laggard and almost stupid in its neglect of airplane construction. Japan is far ahead of us. She is proceeding, with her usual systematic energy, to thoroughly modernize herself in this respect; while we, having devised the airplane, are resting supine in the memory of that achievement.

Let us not forget that it was an American who invented the submarine; and that, because of the vanity or stupidity or circumlocution at Washington, he had to take it abroad. It was an American who invented the Browning gun. And it was in use by foreign armies before our own Government could be induced to give to it even a fair test.

One may say that preparation makes for war. Under some circumstances, yes, but under other circumstances it warns opponents away from the thought of war. We had to come to the submarine—too late. We had to come to the Browning rifle—too late. That is to say, we were not too late in the fatal sense; but we were too late to utilize these as a warning against war, and we had to utilize them as a belated preparation in war.

Let us not commit the same mistake about the airplane. For the cost of the Washington (the battleship recently sunk after we had expended $35,000,000 upon her) we could build a modern air fleet of more than ten thousand planes—if they were manufactured in quantity. There is still ample time in which to do all this scientifically and systematically. There does not need to be any wastage such as that in which we were involved during the Great War. The Government could establish airplane factories one after another, around the entire border of continental United States. And, from every one of these factories, could come suggestions of improvement. The planes could be utilized in the postal service and in other peaceful operations.

And they would be ready in time of threatened war!

Not a dollar of public money would need to be thrown away. Every one of the planes could find utilization in the Government service or in the commerce of the country.

And every one of these planes would be a warning to any other nation, not to attempt an attack upon the United States.

I know some of my friends will continue to feel that I am affrighted by fictions. But all I ask is for them to remember the warning even if they will not heed it.

Jenny Lind, the famous "Swedish Nightingale," was once asked to attend a state function on the Sabbath at the palace of the king of Sweden, and to sing on that occasion. She refused, even after a personal visit from the king, to attend on the Sabbath, saying in answer to the royal command, "There is a higher king, sir, to whom I owe my first allegiance."

January 4 to January 10, inclusive, is the time set apart as a week of prayer by the Federal Council of Churches of Christ in America. Special devotion is to be given on the different days to Thanksgiving and Repentance; Cause of Church Universal; Nations and their Leaders; Missions; Families, Schools, Colleges, etc. Helpful outlines for the observance of the week may be obtained by application to the Commission on Evangelism and Life Service, Federal Council of Churches, 105 East 22nd Street, New York City,

A Song for World Peace

By Clinton N. Howard

Chairman World Peace Commission
of The National Reform Association

The International Goodwill Association sent out a call for a World Song of Peace. Baron Y. Sakatina, Chairman of the International Service Bureau, Tokyo, Japan, suggested that the song be written to the tune of Auld Lang Syne.

This song was written at Fargo, North Dakota on Saturday, November 22nd, 1924, was sung—the day after it was written—at the First Methodist Church evening service, and was endorsed by the Fargo Ministerial Association, the Monday following, and recommended to be sung at the Thanksgiving service.

OH God the Father of us all,
Teach us to love mankind;
Help us to see that all are one
In Thy eternal mind.
Let each for all and all for each,
Unite the World in one,
And brothers be in lands made free
Through Thy Eternal Son.

Change battlehood to brotherhood,
Let wars forever cease,
Let nations show their loyalty,
To Christ the Prince of Peace.
Let peace abound the world around;
And all have liberty,
Let love and faith possess the earth,
And ring from sea to sea.

Let "peace on earth" our watchword be,
"Good will to men" our song;
Let service substitute the sword,
And right defeat the wrong.
Let fellowship put fear to flight,
And force give way to faith;
Let hymns of love from heaven above
Give place to hymns of hate.

That promised day will surely come,
With prophecy fulfilled,
When all the battle flags are furled
And all the guns are stilled.
When swords into plough-shares are beat,
And pruning hooks from spears,
Then peace shall come to bless the earth
Through the eternal years.

White, black and brown and yellow men
Shall all one family be,
And sing one song the world around,
"Sweet land of liberty."
Let nations bow before the Lord,
"Who maketh wars to cease";
Christ is the only hope of men,
The promised Prince of Peace.

He came to banish war from earth,
Peace was his cradle song,
His law the royal law of love,
Let earth the song prolong.
One Lord, one faith, one flag—and then,
One parliament of men,
A federation of the world,
God speed the day! Amen.

EDITORIAL

THE PRESIDENT'S MESSAGE

To the closing session of the Sixty-eighth Congress on Wednesday, December 3, 1924, President Coolidge delivered his annual message. It was presented by his secretaries to the two Houses and was read by the legislative clerk.

In this method President Coolidge departed from the practice which was instituted in the modern period by Theodore Roosevelt and perpetuated by Woodrow Wilson. The President's recommendations were like his character—plain, straightforward, and brimful of common sense.

Great stress was laid upon the necessary economies in public expenditure. President Coolidge gave notice anew that no extravagant appropriations would be allowed with any consent of the chief executive.

There may be things in national life more important than economy in governmental expenditure. But, in the material field, there is no more certain way of showing that government is animated by righteous wisdom, and is dealing fairly with its citizenry, than to hold taxation to the lowest point compatible with the public welfare; and there is no more certain way of leading to debauchery in government, than to be lavish and foolish in the outlay of public money.

We take this keynote of the President's message and link it to his Thanksgiving proclamation, wherein he declared that the duty of the nation is to rededicate itself to Almighty God.

With these two—the submission of the nation to the Divine authority, and honest dealing between the nation and its citizens—we shall have good government and enduring national life.

IS WORLD PEACE A MIRAGE?

The hope of establishing a protocol by which nations would bind themselves to delay during arbitration in case of threat of war, seems to have receded into the dim distance.

Two months ago it looked as if the only delay might be in the refusal by Japan; but this matter was adjusted after concessions to that supersensitive nation. It is true that the United States was not expected to be one of the signatory parties, and this absence cast a slight cloud over the prospects. However, the need of the world for some definite measure was such that high hopes of a consummation were entertained. But now Great Britain recedes from the position which it was thought that she would occupy. Her statesmen believe that they see contingencies which might make it impossible for her to withhold herself, and particularly her navy, from intervention of independent action in case of strife between other powers.

In this situation even the hopeful soul must feel that human hope is cast adrift. Every time some measure is proposed which, under cordial interpretation and harmonious and beneficent action, could give assurance of peace even when nations are provoked, some one or more of the powers is sure to discover some real or fancied fault, and to refuse concurrence.

What is it that has entered into human councils to make such fear and confusion? The spirit of evil. This can be overcome only by the Holy Spirit. No man ever sought this Spirit humbly and sincerely without finding it to be the Comforter. It illuminates the dark places and makes the pathway

plain. It banishes fear and gives courage. As it thus confers upon the individual a greater light and a greater strength than his own, so it can do for the nations, if governments will but seek aid.

If the chancelleries of the world would cease to take counsel of their own fears and jealousies, and would take counsel of the Spirit of God, they could soon come to an agreement whereby no nation could go to war until after Investigation, Arbitration and Conciliation. These three elements were in the Geneva protocol; and, in rejecting the protocol, these three have been rejected to give place to the old envies and the old misunderstandings.

THE BRITISH LABOR PARTY AND LLOYD GEORGE

Indications point to a decline of the Liberal party as an effective force in the political life of Great Britain. Its most skillful leader, Lloyd George, who used it as a great reform agency in pressing upon Great Britain changes which were essential to her internal peace, and who used his power as premier to effectuate great measures of international character for the further glory of Britain, has been saved to the public life of his country; but he is without a sufficient following to give him even a trading strength. Asquith has been set aside, and Winston Churchill, even before the election, had gone into the Conservative party; so Lloyd George stands almost alone.

The probability is that Lloyd George, himself, will make early choice between the Labor party and the Tory party. At first thought, it would seem that there could be no choice for a man with his ideals and his record, that—being forced to take one or the other—his inevitable choice would be to take Labor. But a deeper study justifies the view that he may more logically join the party of which Stanley Baldwin, the premier, is now the leader.

Since the days when Lloyd George forced the revaluation of the lands, remodelled the taxation system and accomplished election reforms, and threatened the dukes with the loss of their coronets, the Conservative or Tory party has made a long journey toward reform ground. Previous to Lloyd George's rise to power, the aristocrats of Great Britain, almost universally Tories, had been set in their stolid determination that they would not allow any reform which intruded upon their special privilege. But the fiery Welshman compelled them to take counsel of discretion. They discovered that reforms could come without any fatal effects. Indeed some of them like the reforms, and have been in the very front of the reformers.

So Lloyd George would not find himself in a strange house if he were to be in companionship with these people. They are not so radical as he was twenty years ago, but he himself is more conservative than he was in that feverish day.

And it is no reflection upon his integrity of character, to assume that he would rather choose to be with the winning party than with the losing party. Probably Lloyd George's days of active life will have passed, before the Labor party can ever come to any great ascendancy in Great Britain. If he would have a part with the political movements which will control the destinies of the empire, he may find it to his interest, and to his liking, to join hands with Stanley Baldwin and become a Conservative.

Lloyd George a Tory! It sounds like the impossible. But the Tory party has changed more than Lloyd George would have to change in order to effect the conjunction.

THE HIGH BROW CONTEMPT FOR LAW

Prof. E. H. Sutherland, of the University of Illinois, contends that government has gradually lost its prestige; that the public fails in respect for legislatures, for the police and courts, and indeed for law itself.

In his study of crime and its causes, for the *Journal of Applied Sociology*, he lays emphasis upon this great point: Americans are beginning to assume that law is to be obeyed or evaded according to personal inclination; and that when a person of any importance in the social life is brought to account for infractions, it is his right to "fix things" with the prosecuting officers or the courts.

If that awful arraignment of society be true, a large share of responsibility for the crime wave must rest upon the so-called respectable element of our population. These are the people who belong to business or professional circles or to societies—people who pose as decent members of the community; who go at excess speed and who laugh a little with their companions, at the blue laws; who break an ordinance or a constitutional amendment at pleasure; and who seem to think that they are extra smart if they "get away with it." It is only such that can "fix things" with the court. The poor ignorant foreigner, the friendless man, has no such influence.

Then the people who set in motion the crime wave in the United States, are the people whose kind are its victims and who eventually will be overwhelmed by it, if it shall continue to grow in volume.

If we were a judge on the bench, and a so-called respectable member of society came up for sentence, we would administer a penalty twice as heavy upon him as upon the poor friendless wretch who has no power to "fix things."

The class to be stayed is the class which is doing the damage both by example and by precept.

THE DIVORCE MENACE

Christians on guard! All believers in the sanctity of marriage, all believers in the home as the corner stone of the Republic, ought to arouse themselves to resist the flood of satanic teaching which threatens to sweep away the things most precious in our social life.

In one of the leading magazines, is an article on divorce, by a so-called respectable and substantial American citizen. He gives his own experience. He is married to a cultured and beautiful woman who has ceased to love him, and who has fallen in love with a younger man of more leisure. The citizen writes that he does not see any reason why he should hold the woman from her soul affinity, and therefore he proposes to make it easy for his wife to divorce him and to take unto herself the new mate. He implies that this is the highest morality!

Not even the fact that they have a daughter of sixteen years, beautiful, refined and loving—stays his purpose. He discusses quite frankly the effect which the divorce may have upon the life of the daughter, but considers that the mother's wayward fancies are of more importance than the security of the daughter's life.

And that sort of stuff is put out by one of the most dignified of American magazines and is circulated as the last word in our present progress toward a different social ideal.

The personal inclination of spoiled people, children or adults, is being made the highest law.

Christians on guard or the home will be destroyed by these satanic teachings!

SILVER DOLLARS ARE GOOD MONEY

The silver dollar is minted. The paper dollar is printed.

It costs the Government one million dollars a year more, to carry paper dollars in circulation than it would to carry the same number of silver dollars.

But the absurd counter claim is, that the loss by wear and tear on the pockets of the American people by carrying silver instead of paper, would be more than a million.

We are for saving the million. Secretary Andrew Mellon is cutting one wastage off after another; and that million dollars of potential saving ought to look good to the taxpayer.

The objection by Americans to the use of the silver dollars is sometimes rather amusing. We have seen people make contemptuous rejection of silver as change in this country; and have seen the same people in Europe hire a cab and go into the money changing markets, to get a guinea or a louis changed into crowns or half crowns or five franc pieces or shillings or other silver—patting their pockets and feeling comfortable because they had a lot of coin to rattle around.

What is it that makes the change of mood between countries? Our American feeling started away back in 1896, during the Bryan campaign. Such a dislike was developed for the fiction of the fifty cent dollar then, that it persists now in a dislike for the reality of the hundred cent silver dollar.

Economy, health, convenience, all are aided by the use of coins instead of paper money of small denominations.

We trust that Secretary Mellon will insist upon this and other measures of similar character. If he can save enough items of a million each, he will be able to pay off a billion a year of our national debt and to lift the back-breaking burden from business and from toil.

No private individual needs to worry. Four silver dollars are not very heavy. And when one gets five of them, he can change them into a five dollar bill.

But most of us will not be able to save up as far as the five.

INVICTUS

That man William H. Anderson, just released from Sing Sing on parole, may have had his faults; but he is a noble soul.

He is without fear, and we believe that, in his real character, he is without reproach.

It is easier now to view his character in its true light, without reference to the unfortunate circumstances of his arrest and conviction and imprisonment.

Sometimes people of noble soul are guilty of wrong actions. And their fiercest critics are people of ignoble soul, who would not offend against any conventional requirement of society. As between William H. Anderson—big-brained, big-hearted, courageous in his battle against evil and yet guilty of one wrongful act; and the petty creature, filled with cruelty and spite and all meanness, yet careful not to offend against laws or usages of society; the world is made better by the Anderson and worse by the other.

One may say this without condoning any wrongful act—if there were any—in Mr. Anderson's experience as superintendent of the Anti-Saloon League of New York.

He has met his punishment like a man. Our congratulations go to him. Our pity is for those petty and spiteful souls who, not having answered here, will have to answer at the Judgment Day when their deformed souls will be laid bare.

BIBLICAL BASIS FOR THE CHRISTIAN AMENDMENT

The authority of the Scriptures of the Old and the New Testaments is still recognized by all evangelical churches. The work of destructive critics has shaken the faith of only a comparatively small per cent of Christian people. In the discussion now to be presented, it is therefore assumed that an argument properly drawn from these Scriptures will be accepted by the large majority of church people, as valid and conclusive.

Since the Bible deals very largely with national life, and with the life of individuals in the State, it is reasonable to expect to find in that Book clear pronouncements concerning the relation of the State to Divine authority and law. Let us see what Biblical basis we can find for the Christian Amendment.

The first thing necessary to be done is to get a clear, accurate, and comprehensive conception of the great thought of God in giving us the Bible. Narrow views concerning this matter often lead to very erroneous and dangerous conclusions. For example, it is false and dangerous to hold that it merely tells how individuals may get safely out of this world into the next. It does this, but it does a great deal more.

The purpose of this Book is so manifold that it is difficult to embrace it in one brief statement. A series of propositions may be presented, however, which taken together, will set forth with sufficient fullness the ends to be served by it. A beginning may be made with the statement that the Bible unfolds the purpose and the plan of God with reference to our fallen race. The entire Book proceeds on the fact that the human race has fallen, and that it is now in a state of rebellion against God. This is so evident that proof is not needed. This Book is therefore a record of the unfolding of the Divine purpose concerning our race, and of the plan whereby that purpose is to be accomplished.

The Bible, in unfolding God's purpose and plan, makes it clear that His glory, in the redemption of our fallen race, is the ultimate end in view. He was not content to allow the devil to ruin permanently the crowning work of His omnipotent hand.

In following accurately the Biblical line of thought, it becomes quite clear as we proceed that the Divine purpose is twofold. It first contemplates the redemption of individuals, and second, the reclaiming of Divine institutions. The institutions that God appointed, even before the Fall, are the Family and the State. Both these institutions fell when man fell. And God is no more content to allow the devil "to have and to hold" these institutions, than He is to allow him to have universal and permanent lordship over individuals.

This twofold purpose of God is really only one purpose, since each individual is not a detached, isolated, independent entity, but is a constituent element in both the Family and the State. The redemptive work by which the individual is redeemed, is the work by which God's institutions, the Family and the State, are redeemed. No individual is redeemed in the completeness of his person unless his family and political natures are also redeemed.

It is a superficial view of the Bible which discovers no Divine purpose except the purpose to save men only as individuals, detached from all social and political relations. Biblical history is even more a history of families and nations than it is of individual lives. It was a family which God chose, when He called Abraham and entered into covenant with him. That covenant contemplated the creating of a great nation to be a model for

other nations, in its relation to God and His law, and through which to bless all other nations. It was a nation that God redeemed out of Egyptian bondage, which redemption is an allegory signifying the redemption of both men and nations from the rule of satan.

Jesus Himself declared that He came, not only to redeem individuals, but also the world. "For God sent not His Son into the world to judge the world, but that the world might be saved through Him." (John 3:17; 12:47). The word rendered "world" means the world of humanity, with its organized institutions, the Family and the State.

That the Divine purpose and plan contemplate the deliverance of the world from the tyranny of satan is made still more clear by many Biblical statements. When Jesus was undergoing temptation at the hand of satan, the tempter claimed to possess authority over all nations, and Jesus did not dispute the claim. (Luke 4:6). In other places he is called "the god of this world," and "the prince of this world." (2 Cor. 4:4; John 14:30), But Jesus declared that it was the Divine purpose to bring an end to his reign. His words are, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto Me." (John 12: 31,32). The term here rendered "world," as in the passage quoted before, signifies the orderly arrangement formed by the institutions ordained by God, namely, the Family and the State. Surely the whole tenor of Biblical thought indicates the Divine purpose to redeem this fallen world from the rule of satan.

Is it not reasonable therefore to conclude that a redeemed nation should in some suitable manner acknowledge its Redeemer? Is not this a clearly revealed religious obligation? The Christian Amendment is the result of an effort to formulate such an acknowledgment.

The entire substance of this Amendment is fully and clearly revealed in the Bible. This fact, as will be seen presently, imposes a religious obligation upon the nation.

The Biblical argument for the principle that Jesus Christ and His law are supreme in national, as well as in all other realms of life, is well understood by many of the readers of this journal. But the list of subscribers has increased so rapidly in recent months that it may be wise to give a brief resume of this argument.

Jesus Christ is declared to be the universal King. "He is Lord of all." "He is Head over all things." "All things are put under Him." The Father alone is excluded from the all things that are put under Him. (Acts 10:36; Eph. 1:20-22; I. Cor. 15:27).

The Scriptures specifically state that He is the Ruler of nations. "For the kingdom is the Lord's: and He is the Governor among the nations." (Psalm 22:28). "The Prince of the kings of the earth." (Rev. 1:5). "King of kings and Lord of lords." (Rev. 19:6).

Furthermore, it is plainly revealed that all nations are to be brought into loyal submission to His scepter. "All kings shall fall down before Him; all nations shall serve Him." (Psalm 72:11). The book of Revelation presents the conflict between satan and Christ for world dominion, and the conflict ends with the defeat of satan and the subjection of all nations to their rightful Lord. (Rev. 19:11-21).

Once more; it is declared that nations that refuse submission to His scepter will be overthrown. "The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies; He shall wound the heads over many countries." (Psalm

110:5,6). All the nations that forget God, will be cast into hell. (Psalm 9:17).

The truth here presented involves the additional truth, that nations and governments are under the laws of Jesus Christ, and are bound to obey them. Christ's enthronement as Lord of all, would be meaningless if this were not so. This truth is abundantly proved and illustrated in the history of nations. Many a great nation has perished, but none ever perished being innocent. All have gone down to the hell of nations because of national sin. The Christian Amendment is urged in the spirit of true patriotism, that our country may be saved from overthrow because of refusal to submit to Christ and His law.

The Biblical argument involves one thing more. The nation must, in some suitable way, embody the truths here presented in its organic law, and must conform its life to the same. This is a principle that stands out so plainly in Scripture, that only those who refuse to see, remain in the dark. How can nations submit to Jesus Christ unless they acknowledge Him?

What practical use can the human family make of these truths unless a place is given them in the life of the nation and the civil government? They are already embodied in certain church creeds. They are also preached in many Christian pulpits. But what is their practical value? Where should they be recognized and put into practice if they are to function properly? They are purely political, even if they are religious. This is true because nations and governments sustain definite relations to God and His government. The Church cannot put them into practice except on the theory that it has authority over the State, which is wholly unscriptural and contrary to our American system. Until and unless the nation itself acknowledges these truths, they are laid away on the religious shelf where many another religious truth has been retired from active service. It is usually from that rich treasury that truths are to be brought forth that produce new religious awakenings and political reforms.

R. C. W.

A CASE THAT PROVES NOTHING

It is not likely that any reader of THE CHRISTIAN STATESMAN is at all interested in a practical way in the operation of moonshine stills or home-brew vats.

But, in order that they may be able to tell their neighbors facts, it might be well for them to know just what was demonstrated and just what was not demonstrated by the case of Representative Hill of Maryland, who was haled to court for making and disposing of wine on his own premises.

Representative Hill was arrested after he had defiantly announced that he had allowed grape juice to ferment and cider to become hard, and that he proposed to serve these beverages—containing more than one-half of one per cent alcohol—to his guests. Representative Hill was acquitted by a jury.

The Wets have been very exultant; and they have spread the assumption that the verdict in this case, and the rulings by the court, are sufficient to give license to anybody and everybody to make home wines and home-brews, and to pour them out at pleasure.

That is not true. Nothing was demonstrated in this case, except that the jury in the trial of Congressman Hill of Maryland would not be governed by common sense.

The jury decided that the beverages were not intoxicating! That's all.

Neither the jury nor the court had any legal right to decide, nor to indicate by any verdict in this case or in any other case, that it is legal to

make wine or beer upon one's own premises.

The assumption by the Wets in this case is as ridiculous, as would be the claim that murder is licensed by the verdict of the jury, if a man on trial for homicide is acquitted.

In the case just supposed, it would be assumed that the man did not commit murder. In the case of Representative Hill, the jury decided that he had not manufactured intoxicants on his premises. And, in so deciding the jury did not use common sense—maybe because it had none.

THE Y. STANDS FOR SABBATH OBSERVANCE

In the issue of THE CHRISTIAN STATESMAN for September 1924, appeared an article which spoke of Sunday hikes conducted under Y. M. C. A. auspices. The article was based upon a letter from a perfectly trustworthy minister of the Gospel, who is a friend of the Y. M. C. A. There has followed a lengthy correspondence with W. G. Boyle, Associate Executive Secretary of the Y, at Brooklyn, New York. The following letters are presented by Mr. Boyle and are published with most gratified feeling:

THE CHRISTIAN STATESMAN: I have a letter from Mr. Stone, the General Secretary of the Portland, Oregon, Association absolutely denying that they have ever taken boys to their summer camps on Sunday. Furthermore, he states that "the Portland Y. M. C. A., as far as its official acts go, is more conservative than most of the churches of Portland as far as Sabbath observance goes." Attached is a copy of his letter.

I am sending Rev. DuBois a copy of this same letter and hope that, inasmuch as this removes the facts upon which your editorial on page 36 in your magazine for September was based, that you will make clear in your publication that fact.

Sincerely yours,

W. G. Boyle.

Dear Mr. Boyle: I was quite surprised to receive your letter of November 11th, for the reason that I have always thought the Portland Y. M. C. A. and its General Secretary were considered almost reactionary on Sabbath observance.

We have been invited repeatedly by Young Peoples' Societies of the various churches, to participate in week-end outings. Some of these Societies have asked me to speak, but I have been so conservative, that in practically every case we have refused such invitations.

Now the facts in respect to any week-end outings conducted or held by the Portland Association, are about as follows: Last summer a group of Y. M. C. A. men from our Physical Department, headed by our Physical Director, with several of our most conservative directors, together with the General Secretary of the Milwaukee Association, did leave our Association Saturday afternoon and drive to Government Camp. Sunday morning a religious service was held by this group and they did make the ascent up Mt. Hood.

My understanding is that a similar week-end trip was taken by the Young Men's Division with about the same program.

Government Camp on the South side of Mt. Hood is now about 2½ hours' automobile drive from the Association building. We have a summer camp ground for week-end and group trips, and it will doubtless be a place where we shall take working boys and young men for week-end outings, under the most positive Christian control.

The statement that we have ever taken our boys to their summer camp on Sundays is not true.

I am especially surprised that Rev. S. Earle DuBois should use these facts as a basis of criticism of the Portland Association. I have always had a high opinion of Rev. DuBois. He is pastor of one of our small conservative churches.

I am sure the Portland Y. M. C. A., as far as its official acts go, is more conservative than most of the churches of Portland as far as Sabbath observance goes. Of course we do not claim to be able to control our members.

It does indeed seem sometimes that Christian workers are more disposed to criticise each other than to stand for bringing the Message of Good News to those who know it not.

Sincerely yours,

H. W. Stone.

Moral Responsibility in City Government

By Paul H. Yourd

There always have been, and perhaps always will be, those who say that the Church has no place in politics, and that ministers have no business interfering in civic administration. The *Chicago Tribune* recently had an editorial on this question. But the writer takes the very opposite position to that expressed above, and affirms that, whenever there is a moral question involved, the Church and the ministers have the first right to speak. If these had been more alert and more eager and ready to hold before the people the moral issues involved in city, county, state, and national government, there might be less corruption than there is. Apart from crusades to which the Church is recurrently called for overthrow of specific evils, the Church owes the State a continuous service; and that service, in part, is to keep in view right moral ideals. The idea that politics is an interest too degraded for Christian men to participate in it, is a delusion for which the Church is at least negatively responsible. It should teach its young people the opposite. The Church is a teacher of morals, and its business is to teach not only individual morality, but collective morality; and collective morality applies to the ward, to the city, to the county, and to the nation.

Graham Taylor remarked a few years ago, that the business of the Church is to build up the community, and not to build itself out of the community. Many a congregation is guilty of selfishness. Its chief concern is with itself—with increasing its membership, building up its various departments, and gaining a name for itself. Such a church misses the chief end for which it exists. It is the business of the Church to do the work of the Kingdom of God in the community. It should consider itself as a means of building up the community intellectually, physically, morally, and spiritually.

Those who criticize the Church and its ministers, for so-called interference in public affairs, do so out of their own ignorance. They do not know the great aims, purposes, and responsibilities of either the Church or the ministers; or else their vision is too narrow and too bigoted. They have also forgotten, if they ever knew, that Jesus Christ, the founder of Christianity, was the greatest moral reformer the world has known. He was not a politician. He declined to obtain by political methods, what he knew could be accomplished only by spiritual forces. He was a redeemer of life. Redeemed life would express itself in purified government. He was tempted to take the short-cut, to seize power over men, and then to change character in men. But He rejected the temptation and reversed the process.

Jesus laid the foundation of the true State. It must be remembered that, in his day, there was no such thing as popular government. There was no popular franchise. Government was from above down. Jesus set forth principles which have reversed this. And, in such a country as ours, each of us has duties, responsibilities, and rights far greater than belonged to citizens or subjects in His day. We have these because we are Christian. They are the result of a long process of development of the principles of Jesus Christ. It is absurd, in the light

of present day facts, to say that churches and ministers have no business in public affairs.

A city government is answerable first of all to its own people. But its responsibility does not stop there. It owes a duty to the State and to the Nation. It owes a duty to the coming generation.

By "city government" is meant the mayor and the aldermen, together with all commissions and departments that have anything to do with the conducting of the affairs of the city. It includes the police department, the health department, the fire department, the department of justice, and every other department that serves the public. From the chief executive of the city to the humblest employee, there is a moral responsibility for the right performance of duty.

City governments frequently compromise. In order to keep on good terms with the lawless, vicious element whose votes count—and to whom some aldermen are indebted for their office—violation of the law is overlooked. Those who protest that right should be done, are reminded that they do not make up the whole of the population, and that there are those who do not want the law enforced. There is just one kind of answer to this type of argument. It is that right is right and wrong is wrong, and that right should be done. Former Governor Miller of New York in his inaugural address took the only possible ground for an executive to take in regard to the enforcement of the prohibition law, when he said, "The prohibition law is on the statute book; it is the duty of the government to see that it is enforced." That should be the attitude, in or out of office, everywhere.

But city governments do more than compromise; they openly violate the right. There are certain statutes against gambling, illicit liquor dealing, conducting or resorting to disorderly houses, selling cigarettes to minors, etc. In too many cases infractions of these statutes are winked at. Often the city government is in the power of some person or persons, and thus becomes the tool to further selfish interest. In such conditions and under such circumstances, graft flourishes, and vice and crime are rampant. When Mr. Coolidge was Vice-President elect, he said in a speech before the Vermont Historical Society, "There is always the force of evil within and without. It is difficult to say that any great nation perished by reason of an attack from without. Disintegration begins within. We are the possessors of tremendous power, both as individuals and as states. The great question of the preservation of our institutions is a moral question. Shall we use our power for self-aggrandizement or for service? It has been a lack of moral fiber which has been the downfall of the peoples of the past."

The city government not only owes it to the people, to guard their commercial and physical and intellectual welfare; but it has a duty beyond this, which is not taken very much into account. Character is more important than finance. But how many city councils feel any responsibility for the moral welfare of the people? For example, a city government is petitioned by an organization in the city, for permission to hold a street carnival. Without going into the question of the moral character of such a carnival, permission is given. The proposition is a money making scheme pure and simple, and at the expense of character. Gambling is openly carried on, and people of unsavory character do irreparable injury to scores of both boys and girls. The claim that a certain class wants such amusements is not sufficient cause for the city government to grant permission to shows and

other organizations of questionable character. Whatever is not for the best moral interest of the city should be denied entrance.

The moral responsibility of city government extends to the letting of contracts, which should be unbiased by any thought of personal favor or profit. Officers should be free from graft. City government should refrain from telling city employees how they must vote and work in elections.

Moral responsibility does not begin and end with the city government. The voter has his responsibility. It is, to elect the right type of men to office. And the voters should encourage the men whom they elect, to do the right thing always in city government.

WHAT AILS OUR COUNTRY

THE CHRISTIAN STATESMAN:

I received your letter and tract. As I understand the letter, your directors and yourself wish to have some expression from your subscribers as to their observation how things are moving in this land, called the land of the free and the home of the brave.

I will say just here that both of these assertions are false. If any one thinks this is a free country, if he is a carpenter, bricklayer, painter, etc., let him go to a city and secure a job of work. He will hardly get started before the walking delegate comes along and wants to see his card giving him permission to earn a living for himself and family. Remember he has to ask the labor union for permission to work. How about the free country?

As for the home of the brave: We are a nation of moral cowards. How about allowing the bloody Turks to massacre the Armenians? Had we sent a war ship over there and said stop, that likely would have ended it. We read long pieces in papers and magazines pointing out the dangers of our criminals, such as Loeb and Leopold, but as far as I have heard, none seems to notice the dangers of courts presided over by judges who clear deep-dyed criminals on all kinds of flimsy excuses. And the dangers of our criminal lawyers, such as Darrow, who boasts of never allowing a murderer to hang. His class is more dangerous than either Loeb or Leopold, because it defeats the cause of justice. They claim hanging does not stop murder. No one claims it will stop it entirely; but how account for 262 murders in Chicago, among less than 3,000,000 people, and only 3 hangings; whereas in England, Scotland and Wales, with 45,000,000 people, there were less than one hundred murders and nearly every murderer was hung? I blame our courts and pardon boards for conditions in this country. The court sentences a man for life. Other criminals circulate a petition for pardon. The average life sentence is five years. I am acquainted with one case where the man served eight months and a few days, and then was back home ready for the next victim. We have one man in Moundsville penitentiary, who served three life sentences. I don't call this good sense.

Then we have the booze peddlers and moonshine manufacturers, mostly foreigners. Instead of giving them a good heavy fine and deporting them, we give them a light fine—or turn them loose on bail—so they can go back home and make enough money to pay the fine, before the case is tried.

Now, as to the preachers. I attend church pretty regularly. But I never hear a sermon warning the people against Sabbath desecration, baseball on Sabbath, card playing for prizes (called "Bridge" I believe). There must be a prize to make it interesting. Dangers of our divorce system, which is as bad as Mormonism. It appears to me the churches are trying to save

people in their sins instead of from them.

I think by the time you have read this far you will think I am seated in the chair of the scorner, but I am not. I recognize every effort of Church and State for the uplift of humanity, but it is the sins of omission I am striking at. I think it may have taken entirely too much of your time to try to read this disjointed letter, but you asked for opinions and I have given mine. You must know a well set table has a vinegar cruet as well as a sugar bowl. I do not intend this for publication. Intend it as my observation —with best wishes for the Statesman. I will send five dollars, part to pay for the Statesman for a year.

Yours for reform.—

William McCoy,
Triadelphia, West Virginia.

A WARNING TO ENGLAND

Following is a copy of a letter sent by Mr. Henry Peel of Pittsburgh to the *Liverpool Echo*:

Sir: I see in the *Echo* of November 12, a report of an interview with representatives of the "Mormons." A Mr. McKay is stated to have said: "We, the Mormons, are what, in America, are called Fundamentalists." This is a deliberate distortion of the truth by Mr. McKay. Fundamentalists are Christians, but the Mormon church is not recognized in America as a part of the Christian Church.

I am enclosing a copy of a statement issued by the Presbytery of Utah in July 1921, and endorsed by the Baptist Association and Congregational Association of Utah. In this statement, ten reasons are given why Christians cannot fellowship with Mormons. Among the reasons given, may be mentioned: The Mormon church teaches that God is an exalted man—that Adam is God. It teaches a plurality of gods. The Mormon church teaches that God is a polygamist. It also believes in polygamy and that the Woodruff manifesto was not a repudiation of the doctrine of plural marriage, but only a suspension of the practice for the time being. This is the testimony of three leading Christian denominations in the very state where Mormonism has its center.

The Mormon church can never pretend to have repudiated the vile doctrine of polygamy, until it deletes the polygamy revelation from the book of "Doctrine and Covenants." This demoralizing revelation is still retained in that allegedly sacred record, and the blasphemous falsehood that Almighty God commanded polygamy and that those who refused to accept the doctrine would be damned, is still circulated.

The Mormons do not like to be reminded that the present head of the church, Heber J. Grant, fled to England in 1904, and lived in Liverpool a fugitive from justice. He fled to avoid arrest, a warrant being issued against him for the crime of unlawful cohabitation and polygamy. This fact is recorded in evidence given before the Committee on Privileges and Elections of the United States Senate, and printed by order of the Senate in 1906 (Senate Report 4253, Part One, Fifty-ninth Congress).

In past years, the Mormon church engaged in the manufacture of liquor; but it cannot do this now in America. Consequently it makes a virtue out of a necessity.

With all the professions of piety of the Mormon elders, the old warning "Beware of the Mormons" is still necessary in England. They are the sort which creep into houses and endeavor to lead captive silly women. Men of corrupt minds reprobate concerning the faith. From such turn away. (II Timothy, Chapter 3.)

Loyal Protestants

With love for Christ, the Ruler, and with loyalty for country—this divinely ordained nation—Protestants from all parts of the land are expressing their desire to effect Protestant unification to protect the sacred ideals of America. In this unification is no attempt at denominational union, and no trace of hate or bigotry. There is no war upon any race or creed; only a determination to maintain the rights established by the fathers.

The following loyal Protestants record themselves in favor of this great Cause.

Mr. and Mrs. Harry Anderson, Milwaukee, Wis.
Mrs. H. R. Anderson, Milwaukee, Wis.
Charles Summers, Milwaukee, Wis.
Mrs. Sarah Summers, Milwaukee, Wis.
T. H. McCarney, address not given.
Mrs. T. H. McCarney, address not given.
M. C. Holland, address not given.
Cecil Hollowell, Bessemer, Ala.
Alva Hollowell, Bessemer, Ala.
W. C. Hollowell, Bessemer, Ala.
Mrs. W. C. Hollowell, Bessemer, Ala.
B. H. Hollowell, Bessemer, Ala.
Mrs. B. E. Ingram, Bessemer, Ala.
B. E. Ingram, Bessemer, Ala.
O. C. Walls, Bessemer, Ala.
R. S. Moore, Bessemer, Ala.
A. R. Pearson, Bessemer, Ala.
C. P. Briggs, Bessemer, Ala.
N. O. Jones, Bessemer, Ala.
C. N. Plunkett, Bessemer, Ala.
Rev. C. H. Bobo, Bessemer, Ala.
H. A. Glosson, Bessemer, Ala.
W. E. Christlied, Bessemer, Ala.
J. E. Moore, Bessemer, Ala.
J. E. Bearden, Bessemer, Ala.
Mrs. H. M. Bearden, Bessemer, Ala.
Mrs. L. I. McGriff, Birmingham, Ala.
Dorothy McGriff, Birmingham, Ala.
Mrs. Minnie MacBride, Anaheim, Calif.
Mrs. Edith Stevenson, Amaheim, Calif.
Mrs. Edna Hill, Anaheim, Calif.
Rev. J. H. Leeper, Anaheim, Calif.
Mrs. J. H. Leeper, Anaheim, Calif.
Wm. MacBride, Anaheim, Calif.
Mrs. H. W. Leeper, Anaheim, Calif.
O. E. Hill, Anaheim, Calif.
Mrs. Annie Hill, Anaheim, Calif.
Edith Hill, Anaheim, Calif.
O. W. Stevenson, Anaheim, Calif.
T. B. Cooksey, Kansas, Ill.
Rev. T. R. Woodford, Pine Ridge, Ky.
Roy E. Anderson, Lexington, Ky.
E. W. Garrison, Bowling Green, Ky.
J. T. Lee, Bowling Green, Ky.
H. L. Drake, Bowling Green, Ky.
A. Vanmeter, Bowling Green, Ky.
T. S. Barber, Bowling Green, Ky.
Fred Capshell, Bowling Green, Ky.
Wm. Hockensmith, Bowling Green, Ky.
Houston M. Kirby, Bowling Green, Ky.
R. L. Hays, Bowling Green, Ky.
W. F. Drake, Bowling Green, Ky.
O. B. Ragland, Bowling Green, Ky.
J. W. Grubbs, Bowling Green, Ky.
J. F. Mullins, Bowling Green, Ky.
C. F. Ellis, Bowling Green, Ky.
Geo. C. Claypool, Bowling Green, Ky.
Fred W. Moore, Bowling Green, Ky.
Smith Phalan, Bowling Green, Ky.
Mrs. C. M. Jones, Bowling Green, Ky.
Mrs. S. M. Uhalan, Bowling Green, Ky.
C. W. Palmer, Bowling Green, Ky.
Mrs. E. W. Garrison, Bowling Green, Ky.
R. L. Travelstead, Bowling Green, Ky.
Mrs. Emma Haus, Nashville, Mich.
W. E. Haus, Nashville, Mich.
Mrs. Glenna Tropel, Nashville, Mich.
Dorotha Hayter, Nashville, Mich.
Mrs. S. O. Swift, Nashville, Mich.
Mrs. W. E. Hanes, Nashville, Mich.
Mrs. Florence Shupp, Nashville, Mich.
Rev. Frank Houghtaling, Nashville, Mich.
Mrs. F. Houghtaling, Nashville, Mich.
Mae Bradford, Nashville, Mich.
Mary Yonk, Woodland, Mich.
Mrs. Hattie Hill, Nashville, Mich.

Cora Graham, Nashville, Mich.
S. O. Swift, Nashville, Mich.
L. W. Calkins, Quimby, Mich.
Maude MaDan, Battle Creek, Mich.
Earl A. MaDan, Battle Creek, Mich.
Mrs. Magga Durham, Nashville, Mich.
Dr. O. G. Gleaves, St. Joseph, Mo.
Mrs. O. G. Gleaves, St. Joseph, Mo.
C. J. Bellati, Atlantic City, N. J.
Miss Eugenia Le Fils, Nyack, N. Y.
Rev. Frank C. Hube, Ellicottville, N. Y.
Sara A. Boyd, Troy, N. Y.
Mary Boyd, Troy, N. Y.
Oscar L. Pidgeon, Xenia, Ohio.
Mrs. Anna W. Trawin, McMinnville, Ore.
Mrs. Nettie B. Wallace, McMinnville, Ore.
Mrs. Thos. Moffat, McMinnville, Ore.
Lura G. Barnum, McMinnville, Ore.
Mrs. J. J. Pugh, McMinnville, Ore.
Mrs. S. Wakeman, McMinnville, Ore.
Mrs. A. G. Boone,, McMinnville, Ore.
Ethel Arnold, McMinnville, Ore.
Mrs. C. D. Haynes, McMinnville, Ore.
Elizabeth M. Jones, McMinnville, Ore.
Mrs. A. J. Basye, McMinnville, Ore.
Mrs. F. L. Ranney, McMinnville, Ore.
Mrs. G. L. Hall, McMinnville, Ore.
Jessie L. Wylie, McMinnville, Ore.
Mrs. T. J. Whitaker, McMinnville, Ore.
Mrs. L. A. Miller, McMinville, Ore.
Mrs. C. V. Wakeman, McMinnville, Ore.
Mrs. C. E. Odell, McMinnville, Ore.
Mrs. W. S. Rouck, McMinnville, Ore.
Mrs. J. L. Wherry, McMinnville, Ore.
Mrs. B. Culver, McMinnville, Ore.
S. M. Culver, McMinnville, Ore.
Mrs. G. G. Shirley, McMinnville, Ore.
Mrs. Jessie M. Dowd, McMinnville, Ore.
Edith A. Rothacher, McMinnville, Ore.
Mrs. Ira D. Hall, McMinnville, Ore.
Sarah A. Kerr, McMinnville, Ore.
Mrs. E. Lambert, McMinnville, Ore.
Mrs. Mary E. Walker, McMinnville, Ore.
Mrs. J. C. Hinshaw, McMinnville, Ore.
Mrs. I. M. Hanscom, McMinnville, Ore.
Mrs. L. Alderman, McMinnville, Ore.
Mrs. T. W. Ladd, McMinnville, Ore.
Mrs. M. W. Haynes, McMinnville, Ore.
Clara V. Dalbey, Greensburg, Pa.
Mrs. M. H. B. Hull, Philadelphia, Pa.
Francis J. Marshall, Scottdale, Pa.
Martha L. Berry, New Castle, Pa.
Miss Lyde E. Crawford, Pittsbugh, Pa.
Sue J. Johns, McDonald, Pa.
Mary J. Johns, McDonald, Pa.
Mrs. Daniel Hardy, McDonald, Pa.
W. S. Groff, Pittsburgh, Pa.
Mrs. Matilda Groff, Pittsburgh, Pa.
Laura M. Kinkaid, McKeesport, Pa.
Nellie Kinkaid, McKeesport, Pa.
Wm. P. Kinkaid, McKeesport, Pa.
J. E. Miller, Duquesne, Pa.
Mrs. Sallie Grove, Altoona, Pa.
Mrs. Effie Johns, Johnstown, Pa.
Mrs. Edith L. Piper, Johnstown, Pa.
Mrs. Elizabeth Waters, Johnstown, Pa.
L. Grace Young, Johnstown, Pa.
Mrs. Mary F. Darling, Johnstown, Pa.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

This is a Christian nation.

This is a Protestant Christian nation.

Its ideals and its institutions—its laws and its customs are Protestant.

I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

_____

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Resolution on Robert M. Downie

At the meeting appointed for the Directors of The National Reform Association, November 24, 1924, the following resolutions were presented and unanimously adopted. Also they were adopted at the Annual Meeting of the Association, December 2, 1924, by unanimous vote.

Whereas it has pleased our heavenly Father to call from this sphere of action His faithful servant, Robert M. Downie:

And whereas, in the passing of this great Christian leader, The National Reform Association has lost a most able friend and supporter, whose wise counsel as a Director and whose generous gifts have been a sustenance to the Association through many years:

And whereas, while we bow—as all must do—to the immutable decree of the All-wise Father, we feel a deep sense of deprivation in the consciousness that no longer will Robert M. Downie give his earthly voice of advice and his energy of direction to this great movement for the Kingdom:

Now therefore, be it resolved, by the President and Board of Directors of this Association, that we express to Mrs. Downie and the family of our departed friend and brother, our profound sympathy in their loss and our respect for the memory of the great man gone:

Further, be it resolved, that these resolutions of sympathy and respect be published in the official journal of the Association, THE CHRISTIAN STATESMAN, and that they be presented in Memorial service, at the Annual Meeting of the Association on Tuesday, December 2, 1924.

MR. DOWNIE'S BEQUEST TO THE NATIONAL REFORM ASSOCIATION

After the publication of the article on Mr. Downie in the December issue of THE CHRISTIAN STATESMAN, and after the messages of condolence and respect were written and forwarded, word was received from the attorneys of the estate of Mr. Downie, that he had left a bequest of $2,500 to The National Reform Association.

This final act of regard for the welfare of the Association was in accord with his life-long attitude of helpfulness and support. It is not alone the substantial gift in its material value, but it is the spirit prompting it to give encouragement to those who remain here in the work, that is valued.

It would be impossible for any gift to enhance the feeling of regard which exists in The National Reform Association for the memory of R. M. Downie. But it is a gratification and an encouragement to believers and supporters, to know that, up to the last moment of his life, Mr. Downie gave his loyalty and love to this institution which stands in principle and practice for Christ and Country.

Our Latest and Greatest Convention

In all its sixty-one years of splendid history, The National Reform Association never has held a more inspiring, progressive and harmonious convention than the one which was conducted at Pittsburgh, Pa., November 30 to December 2, inclusive, 1924.

With most earnest supplication and dedication, the blessing of God was invoked; and throughout all the proceedings, from the opening prayer to the closing word, it was evident to all reverent souls that the Holy Spirit was within and upon the work.

The entire program, as outlined in the December issue of THE CHRISTIAN STATESMAN, was followed to the letter. Through the whole convention and the annual business meeting, there was not one deviation from program.

The banquet which closed the convention, had only one change in the advertised list of speakers. Such was the zeal and consecration of all who were appointed to take part, that everyone who attended was thrilled to a new devotion.

Far reaching plans of action were unanimously adopted; the entire executive, field and publication forces were brought into separate and into general conferences for communion and instruction; many new and powerful friends were enlisted. And all the workers were pledged to a mighty effort to "bring back the King."

Rev. Thomas D. Edgar, President of the Association, was the general presiding officer of the convention and toastmaster at the concluding banquet. Rev. James S. McGaw, D.D., General Secretary, was present at all sessions and in charge of the executive work of the entire proceedings. Rev. R. C. Wylie, LL.D., conducted the very impressive memorial services following the business meeting on Tuesday, December 2.

Friends of the cause gathered from far and near; and hundreds of the members sent in their written pledges of support to the principles of the work, and gave evidences of their approval of the plans of action heretofore indicated through these pages.

SABBATH, NOVEMBER 30.

All the proceedings of the convention, except the banquet, were in the Smithfield Street Methodist Episcopal Church, Pittsburgh, Pa. At the opening of the convention on Sabbath, November 30, at 2:30 P. M., the chairman of the day, W. J. Aiken, Esq., attorney-at-law, conducted the devotional service, reading the 72nd Psalm. The sublime messages of that Scripture attuned all hearts to a worship of the Saviour and to reverence of the King.

Following the devotional service was an address by President Thomas D. Edgar, who was followed by Rev. W. I. Wishart with "Bringing Back the King." It is planned to print these two glorious addresses in subsequent issues of THE CHRISTIAN STATESMAN.

In the evening of Sabbath, November 30, Rev. William Hogg, Pastor of the Smithfield Street Methodist Episcopal Church, presided. The convention sermon, "The Dynamic of Reform," was delivered by Rev. Daniel L. Marsh, D.D., Superintendent of the Smithfield Church. The importance of this great presentation by Dr. Marsh was so fully realized that it was sent out by radio, and thousands of people who could not attend were permitted to hear.

MONDAY, DECEMBER 1.

At 2:30 P. M., the women's meeting was held. The devotional service was conducted and the opening address

made by Mrs. Sarah Ernest Snyder, one of the directors of The National Reform Association and chairman of the Committee on Field Work.

Mrs. Ella M. George, President of the Pennsylvania State W. C. T. U., and also a director and a life-long supporter of The National Reform Association, presented "Women and the King's Business." Mrs. George is one of the most influential figures among the women of the United States. Her wide experience in the great work of The National Reform Association and the Woman's Christian Temperance Union, coupled with her wit and wisdom, always make her addresses a source of joy and inspiration to her listeners.

The closing address of the afternoon was delivered by that silver tongued orator of the Rockies, Mrs. Lulu Loveland Shepard, whose subject was "Mormonism and Its Relation to the Home." Mrs. Shepard has been touring through New England, New York and New Jersey, speaking to vast assemblages and winning new commendations for herself, and thousands of converts to the cause which she represents with such remarkable power.

On the evening of December 1, the devotional service was conducted and the opening address delivered by Rev. J. V. Benson, Pastor of the Gustavus Adolphus Swedish Lutheran Church of Pittsburgh.

Rev. J. M. McQuilkin, D.D., was presented as the first speaker and he delivered an address, "God Save America," which is printed in full in this issue of THE CHRISTIAN STATESMAN. It is worthy of most careful reading. Unhappily the cold, printed word cannot give to the reader the full power and inspiration of Dr. McQuilkin's great address, but the understanding of its height and glory can be gained by asking the enlightenment of the Holy Spirit.

Rev. James S. McGaw, D.D., closed the evening service with an address, "Our National Heritage—Shall We Keep It?" It was remarked by many of those present, among them preachers and other scholars, that they gained a new and sublime and lasting vision of the divine ordination which is upon America, and that they were impressed to consecrate themselves anew to the duty of bringing this nation to God.

TUESDAY, DECEMBER 2.

At 9:30 the business meeting convened with Rev. Thomas D. Edgar, D.D., presiding and with Rev. R. C. Wylie, LL.D., acting as parliamentary secretary, and Miss Sarah C. Dickey as assistant secretary.

After devotional service, President Edgar called for the order of business as prepared and approved:

The first order was a report of the Board of Directors, giving a succinct statement of the proceedings of the fiscal year which closed October 31, 1924, and giving the list of the directors whose terms expire with this year. This report was received, and ordered to be placed on file.

A committee on nominations, with Rev. Daniel L. Marsh as chairman, was appointed to consider and present the names of proposed directors to fill the places in the board; and a committee on credentials to remain in session during the business meeting was appointed with W. J. Aiken, Esq. as chairman.

President Edgar called attention to the fact that the Recording Secretary, Rev. R. W. Redpath, was absent upon a mission of duty and affection which should have the congratulation of the whole body. The grandfather of Rev. R. W. Redpath is R. W. Redpath of Olathe, Kansas, the only living charter member of The National Reform Association; and on Tuesday, December 2, he, with his life time partner and all his family, was celebrating the sixtieth anniversary of his marriage. At Dr.

Edgar's request, the mission of the Secretary, Dr. Redpath, was approved, and a telegram of affection and congratulations was sent to our sole surviving charter member.

Reports were delivered from the Committee on Management and the Acting General Superintendent; the Treasurer; the Committee on Publication; the Committee on Field Work; and the General Secretary.

The Committee on Nominations then reported the following recommendations.

Knox M. Young was elected for two years, to fill the unexpired term of R. M. Downie; and T. D. Edgar, R. W. Redpath, W. J. Aiken, J. V. Benson, J. M. McQuilkin, C. L. Daugherty, Mrs. Sarah Ernest Snyder, Mrs. Ella M. George, and James M. McCormick were elected, each to serve three years.

The elections were unanimous.

By a rising vote, which was also declared to be unanimous, a vote of thanks was tendered to the Committee on Temporary Management, for its signal success in conducting the affairs of the Association during the past year. That Committee consists of Rev. W. I. Wishart, chairman, and Thomas D. Edgar, James S. McGaw, Thomas R. Thoburn, James M. McQuilkin and Robert J. Gibson.

All the business being concluded, the Annual Meeting was adjourned.

Memorial Service

In the memorial service led by Dr. R. C. Wylie, tributes were paid to Henry Colin Minton, LL.D., former President of the Association, Arthur A. Samson, head of the regional headquarters at Los Angeles; Clayton W. Eldredge, manager of the regional headquarters at Columbus, Ohio; and Robert McGee Downie, a director of The National Reform Association from the time of its charter up to the day of his death. The tributes which were paid to these men evinced the high appreciation which is accorded to their life and labors by their surviving friends and associates, and also conveyed the intention to carry on the mighty work to which they had given such consecration. Resolutions of respect to their memories were ordered to be written and made a part of the service.

In some cases resolutions had already been adopted by the Board of Directors and forwarded to the families, but the following joint resolution of respect has been approved:

Whereas, this Association in the year just passed has lost four of its able workers and firm friends, Henry Colin Minton, Arthur A. Samson, Clayton W. Eldredge, and Robert McGee Downie:

And whereas: their labors here were so unselfish and so able for the cause of the King, that those labors remain to inspire their associates with invigorated zeal for the mighty work:

And whereas: while we deplore the loss, we recognize that He Who reigns above doeth all things well, and that He can assuage all griefs;

Now therefore it is resolved: That The National Reform Association, in its memorial service, a part of the Annual Convention, expresses our high respect for the memory of these departed brethren, and extends to the families our prayerful sympathy in their bereavement.

Praise Service

In the afternoon of Tuesday, December 2, an unusual and inspiring feature of the convention was introduced. It was a praise service with addresses by the secretaries of the field. In the communion of that convention there was a rededication of all to the harmonious and determined work to bring back the King. President Edgar presided and gave guidance to the whole meeting. At his request the closing address was made by Rev. Charles F. Swift, D.D., one of the national speakers for

the Association; and his appeal made an impression so profound that it cannot be eradicated by any of the trials or difficulties of the coming year.

BANQUET

On Tuesday night, December 2, the annual banquet was held at McCreery's with President Edgar as toastmaster.

Following is the program of the speakers and their addresses.

Presiding—Rev. Thomas D. Edgar, D.D.
"Promises That Cheer"—
Rev. Thomas R. Thoburn, D.D.
Pastor of Christ Methodist Episcopal Church
"The Healing of the Nations"—
Rev. R. C. Wylie, D.D.
Editor-in-chief of
THE CHRISTIAN STATESMAN
"Victories for the King"—
Mrs. Ella M. George
President Pennsylvania W. C. T. U.
"Seen from the Watch Tower"—
Rev. Lyman E. Davis, D.D.
Editor of the Methodist Prot. Recorder
"A Message of Hope"—
Rev. W. J. Coleman, D.D.
Pastor of the Allegheny Reformed Presbyterian Church
"Front Line Facts"—
Mrs. Lulu Loveland Shepard
A speaker with charm and a fighter with courage.

It was remarked by men and women who had been attending similar events with this Association and other organizations for thirty years, that never before was there such an array of inspiring speeches.

From the first note to the last, the service was on a high spiritual plane; and the evening was turned into a meeting of consecration to Christ and Country.

The closing prayer by Rev. J. M. McQuilkin, D.D., was a pledge of high service to God, and a plea for His blessing on the great work.

CONCLUSION

The National Reform Association goes forward with renewed determination, rededication, and enlarged plans to fulfill the mission for which it was established under inspiration.

Its motto is "For Christ and Country." Its duty is to proclaim that Jesus is King over all the world—all life individual, all life social, all life institutional, all life governmental.

Since the day when the Association was organized in 1863 until now, millions who did not understand the full application of the Gospel have come to an acceptance. As stated throughout the sessions of this Convention, the day of opportunity and therefore the day of duty, is here.

OUR NEW TREASURER AND DIRECTOR

At the meeting of the Directors of The National Reform Association, held November 17, 1924, Knox M. Young, of Pittsburgh, was elected to fill, until the Annual Meeting, the unexpired term of R. M. Downie as director; and also he was elected as treasurer of the Association to succeed Mr. James S. Tibby, resigned.

In taking this action the Board of Directors expressed unanimously its appreciation of the long years of faithful and unremunerated service rendered by Mr. Tibby.

It was early in the year that Mr. Tibby tendered his resignation, but, as it had not been practicable to elect his successor, he had consented to continue his service during the interim. For all his loyal support, his attention and his skill, most grateful acknowledgments were made by the directors.

Mr. Young is a prominent business man of Pittsburgh, a member of the firm of Young Brothers, Insurance; and he is an elder in the Eighth Street congregation of the Reformed Presbyterian Church.

CURRENT NOTES AND OPINION

THE CHRISTIAN AMENDMENT AND THE SUPREME COURT

An Unfavorable Letter to the Witness Committee and a Reply.

[*The Christian Nation*]

Rev. W. J. Coleman,

Dear Sir:—The religious amendment you propose would make the Bible the supreme law of the land and of the several states of which our nation is composed. The laws would then have to be made conformable to the express teaching or the spirit of this great book. That would make the Supreme Court the supreme judge of the meaning and use of the Bible in all our public affairs. Every law enacted by Congress, or by a state, could be impeached as wanting in conformity to or transgressing the requirement and purpose of this book as a super-constitution, and this court would be obliged to decide the question finally. That would give to this court a supreme function in divinity and make it the supreme theological authority of the country. Your proposal, if enacted, would at once make our Government a theocracy, with our Supreme Court as the medium of divine communication.

We would not trust any particular branch of the Church of Christ to even advise us wholly on matters theological and moral. Certainly none of them would trust any other of them to define the sum of duty, personal, moral, social and political, resting on all of them. How much less would they agree to accept what a political body might by majority opinion lay upon them as God's own word and will.

There is hardly a doubt but that the great majority of Catholics in this country would resent and refuse the word of the Pope himself in the making of the laws of this land. It is either Bible or Pope or Federal Council of Churches as supreme in interpretation of the Person and Will of Christ, if the laws of this nation are to be published as of divine authority. If it is the Bible, then the Supreme Court must act as the interpreter of the Bible. This is worse than allowing Congress, the great majority of whose members belong to some church, to go on as they are, making such laws as they Christianly please.

We do not want any religious dictatorship by K. K. K., or K. C., or even by U. S. Supreme Court. The struggle for religious, moral and intellectual freedom has been long and heated, and its blessings are too great to surrender for mere appearances and sentiments.

Truly yours,

The Reply

My dear Sir:—Your letter of July 23rd has been selected and laid aside for a somewhat lengthy reply as it contains as strong an argument against the proposed Christian Amendment to the Constitution of the United States as any I have seen.

I was and am interested in your letter because it shows that you have been giving the subject some thought, and, though you oppose the Amendment, we may, if we can walk together for a while, come to an agreement.

Your addressing me as Chairman of The National Reform Association shows that you have had some acquaintance with this subject before receiving our

literature, for I have not had any official connection with that Association for many years. The Witness Committee and the N. R. A. are both working for the Christian Amendment.

In general let me say, first, that your letter takes no account of the many arguments in favor of the proposed Amendment. You say nothing of the truth that Jesus Christ is the King of nations, whether we acknowledge it or not. This is a fact, if the Bible is true. Nor do you say anything of the truth that nations are moral organisms, capable of knowing and serving Jesus Christ, and are called upon to do so in the Bible. Nor of the fact that nations that rebel and refuse to serve Him are judged and, if impenitent, are destroyed for their sins. Nor that Christians are violating their loyalty to Jesus Christ, when they swear to carry on our Government according to a law as supreme in political life, which ignores His right to rule them in every relation of life.

The whole difficulty which you present is concerned with the way in which the proposed Amendment is to be carried into effect, and this difficulty centers in the objection that it would make the Supreme Court of the United States the supreme arbiter in all matters, comprising "the sum of duty, personal, moral, social and political" and also theological.

As we study this question, let us notice first that no law on any subject can reach the Supreme Court until it has passed the Congress and the President, or received a two-thirds vote of both Houses. Nor will it receive attention and pass Congress, unless it has already, in the judgment of Congress, received the concurrence of a majority of the people of the United States.

The Christian Amendment itself might in the broadest and most general terms be called theological, as it concerns God, but barring that, what theological question has ever been brought up in the United States, or is likely to be? The only questions that can come up, in all reason, in political and civil life, are political and civil questions. And these civil and political questions will have no general support in Congress until the people are believed to want them decided, so the people of the United States are and will be the first interpreters of the Bible as applied to the life of the nation. Then the next interpreters are the Congress and the President, then the Supreme Court.

And when any law has been demanded by the people, passed by the Congress and signed by the President, it may be carried to the Supreme Court; and this Court, if it deems the law unconstitutional, has only a negative power. It has no lawmaking function and, if it does make law, it is a usurpation of power. The Court, judging law which it accepts as constitutional, has the function only of interpretation, and this interpretation must be with regard to the meaning and purpose of the framers.

But there is still another limitation which, my dear sir, you do not seem to have taken into account. The proposal is to insert the Christian Amendment in the preamble, or enacting clause, of the Federal Constitution. What would be its force there? Let us listen to Mr. Justice Story on this subject: "The preamble never can be resorted to, to enlarge the powers confided to the general government, or any of its departments. It cannot confer any power per se; it can never amount by implication, to an enlargement of any power expressly given. It can never be the legitimate source of any implied power, when otherwise withdrawn from the Constitution. Its true office is to expound the nature, and extent, and application of the powers actually conferred by the Constitution, and not

substantively to create them. Commentaries on the Constitution of the United States, Vol. 1, page 327.

To illustrate this opinion: The Supreme Court has more than once given in its decisions, the opinion that the liquor traffic was contrary to the well-being of the people of the United States; but it never on that account declared that laws licensing the traffic were unconstitutional, though there occurs in the preamble of the Constitution the statement among other objects, that it was ordained to "promote the general welfare." That is, before the Prohibition Amendment was adopted, the fact that the liquor traffic, in the opinion of the Court, was contrary to the general welfare, did not give that Court the constitutional right to outlaw the traffic, though the promotion of the "general welfare" is given as one of the objects of the people in adopting the Constitution.

But the proposed Amendment, if adopted, and there will be plenty of opposition even from good people to test the sincerity of those who favor it, would be a declaration of the purpose of the people of the United States to recognize the authority of Jesus Christ, to show that they mean to obey His law and that they wish all laws wherever possible to be interpreted in harmony with that intention. But the Amendment, according to Justice Story, would not enlarge the powers of the Supreme Court positively or negatively, either to make law or to declare any law unconstitutional. The people of the United States, through their representatives, would then as now be the makers of law in this country.

Yours sincerely,

W. J. Coleman.

Francis Jenkins, an American inventor and scientist, has completed a radio vision machine for the transmission of motion pictures by radio.

MR. BEST'S RESIGNATION FROM THE CONTINENT

[*The Christian Century*]

Christian restraint in the defense of personal integrity, involved in a difference between two old-time friends and professional associates, finds a striking and manly illustration in the episode of Mr. Nolan R. Best's resignation from the editorship of *The Continent*.

It was announced in the newspapers, that the resignation was abruptly precipitated by an editorial which Mr. Best wrote on the Fosdick case and which Mr. Oliver R. Williamson, the publisher, declined to print. The press made further statements concerning a loss of circulation which the paper had suffered during the past two years, on account of its editorial position in the Fosdick discussion. To these interpretations Mr. Best appears to have given countenance, consenting to the implication that the rejection of his Fosdick editorial was the reason of his resignation. But Mr. Williamson, in a statement appearing in the press, and now in the columns of *The Continent*, calls attention to the fact that Mr. Best's determination to resign goes back to last spring, and that he had been continuing as editor by mutual consent for a further period, probably to October. Mr. Williamson's statement leaves the impression on the reader that Mr. Best was playing a melodramatic role, in associating his resignation with the rejected editorial.

Unfortunately, either of the two interpretations, taken ex parte, leaves the impression that there existed sharp contention between these two distinguished churchmen, which as a matter of fact did not exist. In the interest of the whole truth, the two partial statements should be brought together in one story. Mr. Best's friends call attention to the fact that the date of his

resignation was indeterminate, and that, although there was no mention of a falling subscription list at the time the Fosdick editorial was submitted, this condition had been the subject of conversation previously, and that it was mutually understood to be due, at least partially, to the liberal character of the editorial policy. So that, though the resignation did not come right out of the blue as a direct result of the editorial, Mr. Best cannot justly be placed by the public in the role of an actor using the Fosdick editorial for mock-heroic purposes.

For our near neighbor, *The Continent,* to fall from the grace of sound evangelical liberalism with which Mr. Best has invested its character in recent years, would be deplorable beyond measure. It would be hardly less regrettable if the church public should let its imagination dwell upon an alienation, which does not exist, between these two Christian journalists, whose comradeship has been for many years as beautiful to behold as it has been fruitful in service.

STRADDLING WILD HORSES

[*Pacific Christian Advocate*]

In skimming over the new 600-page, six-dollar "History of the American Frontier," by Professor Frederic L. Paxson of the University of Wisconsin, which is just from the press of Houghton, Mifflin & Co., we ran across this penetrating paragraph: "In the clash of controversy, it has not been possible to determine how large a part polygamy actually played in Mormon affairs. No Mormon historian has been allowed to tell the whole statistical truth, and no Gentile has been able to. The question of its survival has often been a matter of religious or political controversy since 1890, but the discussions have uniformly contained more heat than light."

Unquestionably polygamy has continued to some extent. It has always constituted the Achilles-heel of the church. The delay of the Mormon leaders in espousing Prohibition when their people were very much in favor of it, was largely due to threats on the part of the national liquor interests, to revive the anti-Mormon fight on this issue if they made Utah dry. Just lately a man was arrested in Salt Lake City on a charge of "contributing to the delinquency of a minor" by entering into a polygamous marriage with a girl 16 years old. Interviewed by the *Salt Lake Tribune,* President Grant said that the church would not stand in the way of criminal prosecution of the case, and further, that "we are constantly casting these people out of the church. I do not know of anyone who has been cut off who did not lie like a pick-pocket. And they don't tell who performed the pretended ceremony." The President and other high officials are particularly embarrassed just now by the fact that a leading Mormon educator turns out to be a polygamist who is "living his religion" in that particular. And this embarrassment is sure to continue, until the Mormon leaders face the issue squarely and put the soft pedal on the earlier "revelation" prescribing polygamy and lift the manifesto of 1890, by which the practice of polygamy was discontinued, to an authoritative level. So long as belief in the principle is continued with undiminished vigor, some practice of the same will inevitably continue. Not even such good acrobats as the Mormon leaders can simultaneously ride horses going in opposite directions.

It has been ruled that Chinese wives of American citizens have the right to enter the United States. Most of those who would be affected by the ruling are the wives of Chinese born in this country.

RELIGION IN THE ARMY

The following is an open letter addressed by the Rev. Jason Noble Pierce to Dr. Charles C. Morrison, Editor of *The Christian Century*, Chicago, Ill.

Dear Dr. Morrison: As a minister in a free pulpit, and as one who served as Senior Chaplain of the Second Division, A. E. F., and who is now a chaplain of the Reserve Corps, and whom the United States has not muzzled, I must cry out against the propaganda of misrepresentation which you are conducting in your paper *The Christian Century*.

You have recited and reiterated statements about the Army and Navy of the United States, which are so lacking in fact and in essential truth, that it is time you should either substantiate or retract them, for they reflect disgrace upon our Government and dishonor upon all men in the Army, Navy and Reserve Corps.

You state that the Army and Navy are animated by ideals as pagan as ever were uttered in the empire of the Caesars. That statement is silly. It is more than silly, it is maliciously false.

You state that no man who values freedom of opinion and speech, has any business in any Army officer's uniform. Yet the way men won freedom of opinion and speech, liberty and constitutional government, was by fighting for them. The Army and Navy protect us against any power that would destroy these rights. Would they preserve for others that which was denied themselves?

You state that, in speeches and articles, the Chief of Chaplains of the Army supported the pagan thesis that war is inevitable and holy. No! Don't repeat that cruel falsehood again! He never did.

You state that no Christian minister whose first allegiance is to Jesus Christ, has any business in an army officer's uniform. I should not quarrel—though disagreeing—with you over that statement, except for its assumption that the uniform stands for disloyalty to Christ. Whether the uniforms of the United States Army and Navy are a glory or a disgrace and stand for peace or war, depends upon the ideals of the American people, the policy of our Government, and the use made of our Army and Navy. Considering these, I regard your slurs upon the uniform, as a defamation of American spirit, American history and American manhood.

You state that the War Department suppresses the freedom of conviction and utterance of chaplains, and is recruiting chaplains of the Reserve Corps, in order to bring as many men as possible into a condition where their thoughts will be under rigid regimentation. Bosh! Stuff and nonsense! I challenge you to produce a single case where that has been true.

To read your diatribes, one might think that the Army and Navy personnel are manikins, while all the Christians and patriots of intellectual strength are in the freedom of civilian life. How ridiculous. Everyone knows that unbalanced geniuses and half-baked patriots are everywhere—even among ministers, to say nothing of editors. However, the Army and Navy enjoy real advantage over civilian society, in being able to have qualifications and tests for membership.

You have printed columns about a refusal to commission a certain clergyman of Honolulu as chaplain. Was the question one of liberty? Not for a minute. He was not recommended by the Commission on Army and Navy Chaplains of his denomination, which is essential. He was not recommended by the Army board which examined him. He was rejected by the Surgeon General of the Army for defective eye-

sight too serious to be waived. Both his oral and written examinations evidenced his unfitness to be a chaplain, to all who passed on his application, save one who, you say, was his friend. Mistakes are sometimes made. You make a big one when you slander the Army and the Government on such a case as that.

The chaplains of the Army and Navy are not muzzled. They are ministers of the Prince of Peace. They are working for the codification of international laws, for an international court of justice, for the outlawry of war, for Christian brotherhood; and they are refraining from misrepresentations about some editors who confuse liberty with license, and who use their freedom to abuse its guarantors.

Sincerely yours,

Jason Noble Pierce.

PROTESTANTS DARE NOT BE INDOLENT

[*The Continent*]

The main thing which makes it more strenuous to be a Protestant than to be a Roman Catholic, is the basic proposition in Protestantism that every man is his own priest.

The practical bearing of this becomes apparent in the difference between the way a Catholic decides an uncertain religious question, and the way a Protestant must decide it.

The Catholic goes and asks the priest of his parish, and the priest tells him what he must believe or what he must do, and that is the end of the whole matter. There's nothing more to say—or even to think.

That is because, under the Roman conception of the church, the priest has advantages that a layman can never have for ascertaining the will of God. If it is not supposed that the parish rector himself gets direct information from divine sources, he at least may ask his bishop, and the bishop asks the archbishop, and the archbishop asks the pope, and according to the papal claim, the pope knows—without possible mistake—just what God wants.

All of which means, of course, that God communicates only with the ordained leaders of the church, and says nothing to the private lay member except through them.

And here was really the most radical of all the protests and revolts that characterized the Protestant Reformation. The Reformers refused to believe that God discriminated thus between ordained and unordained Christians. They said that the Spirit of God comes as close to the heart and mind of a layman as to the heart and mind of a priest. They denied that God associates only with the clergy.

Here is where anybody who desires the United States to be a Protestant nation needs to sweep a broad view.

The dullest can see that, looked at thus, such an aim calls for a mighty contract of idealism and effort.

It means nothing less than unceasing and practically illimitable pains to create, as the prevailing American mind, an alert and accurate intelligence concerning personal, social and civic duty—a consensus of feeling and opinion throughout the land, in favor of all that is clean, upright and fair.

To accomplish any such result, every available agency—church, school, press, home—must be concentrated to the one end.

And this is what, in the wisest and fairest sense, it would mean to make this a Protestant country—not a country excluding the Roman church, not a country ostracizing Catholics, no

a country which limits religious toler-ance to Protestants alone.

But a country where individual con-science, enlightened, moralized, disci-plined to its rightful responsibility, rules the nation.

To produce such a conscience, power-ful and pervasive enough to be a con-trolling force in a country as vast as America, is a herculean task indeed—staggering even to think of.

But that it's hard to be a Protestant is what we said first. If you mean to be Protestant, you can't shirk a hard job.

HOW MORMONS TRAIN CHILDREN

[*Missionary Review of the World*]

The school of week-day religious in-struction has been appropriated by the Mormons, according to the *Presby-terian Magazine*. In many communities where there are no "Gentiles" to op-pose, there is constant and unhindered teaching of their faith within the pub-lic school building. Elsewhere they have had academies or church schools. But with the coming of the high school they have abolished the academies. They de-pend on the public funds to educate their children, but a few feet away they build a "seminary." They have about sixty of these two-room buildings. Leading from the high school to the seminary is a cinder path and when school is dismissed announcement is made of the religious school to follow. Often it is so made that pupils who do not go are marked. (Schoolmates do not hesitate to dub them "hea-then"). Teachers well versed in the Mormon doctrine give their time for instruction in these seminaries. Thus the constant teaching of children, begun at four years of age, is carried through the high school period. No wonder that their growing youth, though intelligent, are confirmed in their faith.

MRS. WILLEBRANDT POINTS OUT THE WEAK SPOT

Mrs. Mabel Walker Willebrandt, As-sistant Attorney-General, said recently in an address at Baltimore: "The greatest single reproach in my estima-tion, based on any just criticism of the derelictions of the Federal Govern-ment, lies in the fact that we have spent too much time in little insignificant cases. We have thus filled the Federal courts with matters that belong in police courts, and while thereby lower-ing the efficiency and dignity of the United States courts, we have per-mitted the big fellow to flourish un-caught."

It is not a disgrace to be a one talent man. It is a disgrace to fail to make faithful use of that talent. It is astonishing what results may be achiev-ed with ordinary resources, when there is added industry, patience, faith, and consecration to life's purpose.—Mr. Howard Heinz in address to Heinz em-ployees.

Now that Mecca is under the reign of the Wahabis, the Moslem Puritans, there is to be no further smoking in the Moslem holy city. The Wahabis have made a public fire of pipes and tobacco, and have prohibited the importation of tobacco and the manufacture of cigar-ettes or cigars within the limits of Mecca.

Four New York boys, aged from 11 to 14, shot and killed a boy companion (it is not yet known whether by acci-dent or design). But a certain detail of the story is that the instrument of death in the tragedy was a rifle pur-chased for one of the boys by his mother. When will some one establish homes for feeble-minded, feeble-willed parents where they can be relieved of a responsibility which they carry so incapably?

People and Events

The Chinese celebrate the beginning of each year by paying their debts.

Washington, D. C., is said to have one bootlegger to every hundred residents.

The recent election in Norway was a victory for the parties favoring the retention of prohibition.

The National Grange, representing nearly one million farmers, is opposing the proposed Child Labor amendment.

Girl Scouts are being trained in the care of babies and small children. Last year 1,355 Scouts received merit badges for child nursing.

The world's traffic in arms during the years 1920-21-22 is estimated to have been $2,150,000,000. This was exclusive of warships and airplanes.

The first woman to be given a post as foreign ambassador is Mme. Alexander Kollontey who represents the Russian Soviet at Christiania, Norway.

Twenty-eight war vessels have been scrapped by the United States Government under the Naval Limitation Treaty. Their value was $153,814,000.

Sir James C. R. Ewing of Princeton, New Jersey, president of the Presbyterian Foreign Board of Missions, was for more than forty years a missionary in India.

According to life insurance reports, the death rate in the United States and Canada for the first half of 1924, was lower than ever before in the history of the countries.

Pittsburgh grows less smoky. The Mellon Institute of Research reports that the average tar content of Pittsburgh atmosphere is considerably less than one-third what it was in 1912.

The Salvation Army has taken over what was formerly one of the worst saloons in that section of New York known as Hell's Kitchen, and has turned it into a clean, inexpensive and comfortable hotel for women workers.

To help in the control and elimination of crime, Julius Rosenwald, at the head of Sears, Roebuck & Company, Chicago, has announced that the mail order house will no longer sell firearms of any sort.

It is thought that the cost of running the Federal Government during our next fiscal year—beginning July1—may be less than three billion dollars, or five hundred million dollars less than the first estimate of expenditures for the year.

To Dr. David Starr Jordan, chancellor emeritus of Leland-Stanford University, has been given a prize of $25,000 offered by Raphael Herman of Washington, for the best educational plan calculated to maintain world peace.

A statute, the work of Mrs. Harry Payne Whitney, has been erected on a rock in the harbor of St. Nazaire, France, to commemorate the first landing of the American soldiers in France on June 26, 1917. The design is that of an American soldier, armed with a crusader's sword, and standing on the back of a great American eagle with outspread wings.

Wilbur and Orville Wright, inventors of the airplane, were born in Dayton, Ohio, and are sons of a United Brethren minister, Bishop Milton Wright.

An Englishman, Viscount Cecil of Chetwood, formerly Lord Robert Cecil, has received the first $25,000 award of the Woodrow Wilson Foundation, for the most meritorious service of a public character, looking toward the establishment of peace through justice.

Three thousand four hundred and eighty-four citizens of Asoco, Japan, were arrested a few weeks ago because they were suspected of "dangerous thoughts." This reminds one of the vaudeville quip, "If you knew what I am thinking of you, you could have me arrested."

By a freak of nature, a man employed as a coal miner in Pennsylvania, had two thumbs on one hand. Recently he lost them both in an accident, and now is refusing the compensation offered by the company for the loss of one thumb, maintaining that he should be paid for both.

Chinese officials, headed by an American advisor, have worked out a plan for the expenditure on Chinese education, of the thirteen million dollar Boxer Indemnity, remitted by the United States Government. The arrangement is subject to the approval of President Coolidge.

The Interior Department has returned to the Treasury $25,128,786 of the amount appropriated to the Department. There was a saving of $23,157,139 by the Pension Bureau alone, while the Reclamation Bureau turned in a balance of $1,000,000, and the Bureau of Indian affairs one of nearly $500,000.

James Monroe, Jr., who claims to be 109 years old and the son of President Monroe, lives in a little shack near Jacksonville, Florida, and takes a daily dip in the ocean.

In New York City alone, 70,000 Jews are said to have adopted Christian Science. Now a new cult, known as "Jewish Science" and led by Rabbi Lichtenstein, has been inaugurated. It closely resembles Christian Science except that it professes allegiance to the God of Israel and not to Christ.

The Ford Motor Company has acquired 450,000 acres of standing timber in northern Michigan, from which to draw its supply of wood for automobile bodies. To assist reforestation, no trees under twelve inches in diameter are to be cut, and accumulated brush will be burned to prevent forest fires. Thirty-four valuable by-products will be manufactured from scraps, chips and shavings.

Miss Annie R. Morton of New Jersey, for many years one of the leading Presbyterian missionaries in China, died at Changsha in late November. She began her missionary work in China forty-four years ago. Recently the Protestant Episcopal Church has also lost one of its most distinguished foreign messionaries, John G. Weem, archdeacon of Rio de Janeiro. He began his service at Rio in 1891.

When Mrs. Coolidge recently rechristened the ZR-3, the Los Angeles, the release of a flock of pigeons was a part of the beautiful ceremony. Attached to the legs of the birds were paper tags bearing the Scripture quotation "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth, peace, goodwill toward men.'"

Will the Younger Generation Escape the Liquor Evil?

What are the real facts about prohibition? Is there any possibility of the younger generation's growing up without becoming acquainted with the liquor evil? Is prohibition a joke here, a boon there, and an evil somewhere else? Rollin Lynde Hartt, a former clergyman and now one of the best known writers and most acute observers in America, author of "The War in the Churches," and "The Man Himself," is making a nation-wide survey of the prohibition situation. He may visit your own community and tell how enforcement really works out there. His articles will be the first comprehensive statement affording an impartial view of the entire problem.

Do the Excavations at Ur Throw New Light on the Bible?

Our present conception of many of the principal episodes of the Bible, as well as our interpretation of many of the more abstract passages, may likely be changed by the results of the excavations recently made at Ur, Chaldea. This article is illustrated with a series of splendid photographs.

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The public at large thinks that the soul of the average banker or financier is in urgant need of salvation. Perhaps that is why a certain well-known banker attends church regularly. And perhaps it is not! Let him tell you in his clear and lucid way why he attends divine service every Sunday. He has ideas on the subject which will strike you as novel.

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